

BERKELEY BAPTIST DIVINITY SCHOOL
SANFORD

VOL. 1X, NOS. 2-3

MAY - SEPTEMBER

1961

The **CHRISTIAN BROADCASTER**



A QUARTERLY JOURNAL

Published by

THE WORLD COMMITTEE FOR CHRISTIAN BROADCASTING

The CHRISTIAN BROADCASTER

VOL. IX, Nos. 2-3

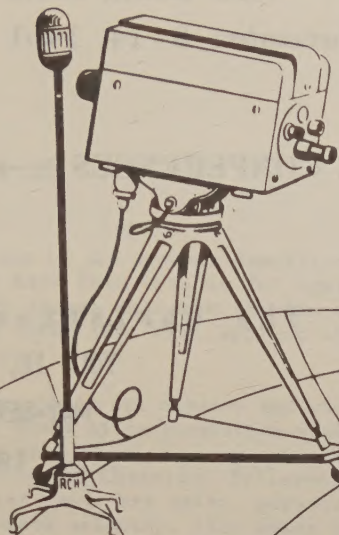
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A QUARTERLY PUBLICATION

OF

THE WORLD COMMITTEE FOR
CHRISTIAN BROADCASTING



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Germany

THE CHRISTIAN BROADCASTER

is published in English and in German. Correspondence relating to subscriptions and mailing should be addressed as follows: English edition...New York City (U.S.A.) Office; German edition...Bethel-Bielefeld (Germany) Office.

SUBSCRIPTION RATES

English Edition: Three Dollars per Four Issues
Make checks payable to

The Christian Broadcaster

German Edition: Write for information to the
Bethel-Bielefeld Office.

NOTE: As long as the supply lasts, extra copies
of any issue may be obtained at FIFTY CENTS each.

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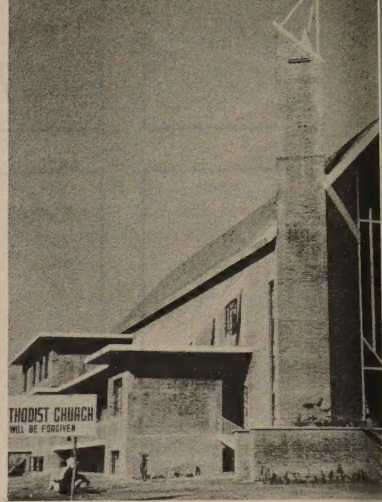
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FROM
Frankfurt-on-Main, Germany
April 25 - May 1, 1957



TO
New Delhi, India
November 8 - 14, 1961

← WCCB INTERNATIONAL CONFERENCES →

Centenary Methodist Church

Pre-Conference Issue

The Christian Broadcaster

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THE CHRISTIAN BROADCASTER:

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We would be building ...

TEMPLES STILL UNDONE

Edwin T. Dahlberg

¶ Absorbed as we are in the current demolition of institutions that have been with us for ages, we may all too easily forget that new temples of the Spirit are being built that will outlast all the empires of history.

The forces of disruption are massive and violent. They inspire a sense of consternation within us, directing our gaze at riots, rockets and revolutions. The forces of Christian fellowship and peace, on the other hand, are quiet, personal and pervasive. They work silently, like seeds in the ground or leaven in the measure of meal. Consequently, we underestimate their power. We are unaware of the growing strength of a Christian unity that crosses the boundaries of all nations.

One of these hidden temples of the Spirit is the Fellowship of the Ecumenical Church.

There will be meeting in New Delhi, India, next November and December the representatives of 178 communions of the Christian faith, in the Third Assembly of the World Council of Churches. While it is always easy to romanticize such a meeting and credit it with more than is realistic, the New Delhi Assembly is in fact a very great sign of hope.

¶ It will bring together not only the ancient churches of Christendom, but the younger churches of Asia and Africa as well -- in a convocation that is international, interracial and interdenominational. The temple of ecumenicity has achieved solid reality. It makes possible a degree of united worship and communication such as has rarely been achieved through the centuries. It functions not only on the world level, but also through the National Councils of Churches and the local councils on the neighborhood level. What these councils and assemblies have to say in the name of the Christ who is the Lord of all life has a profound impact on human relations all over the world of today.

What we might call the "Fellowship of the Upper Room" is another example of the hidden temples. If we were to place on top of each other the little devotional booklets now in use among our churches (and of which the *Upper Room* prayer guide is the outstanding example), they would tower higher than the Empire State Building.

¶ How significant that every morning and evening there are millions of people -- whole families, indeed -- that gather at the altars of personal and family prayer in every nation on earth, thinking the same thoughts and adoring the same God. Powerful as may be the structures of atheism and materialism, they will not prevail against the faith of these multitudes that hallow the name of the heavenly Father together every day of the year.

Nor can we forget the Church of the Air. By whatever name it is called -- the *National Radio Pulpit*, the *Protestant Hour*, the *Catholic Hour*, the *Message of the Rabbis* or the *Hour of Decision* -- this fellowship of the airwaves is a growing and significant thing. Only in its infancy, it nevertheless enables the people of all faiths and of no faith to hear what is being said by the leading exponents of all religions. What this will mean in the way of ultimate brotherhood and understanding, no one can yet prophesy. For the time being, it may seem to add to the bewilderment and confusion of the religious mind as so many conflicting points of view are brought by radio and television into the very living rooms of our homes. We may temporarily find ourselves in the situation of those quaint little characters in the "Wizard of Oz" -- the Tin Woodman and others -- who, as they came through the forest, found their path dividing like the spokes of a wheel, in forty different directions, all of which began to revolve at the same time.

¶ As an Indian American Christian out in Montana once expressed it: "It used to be that there were but two roads -- the *Old Road* and the *Jesus Road*. Today there are so many roads in between."

We shall have to live with this puzzling fact of plurality for the time being. But ultimately the "hope that sends a shining ray far down the future's broad'ning way" will make all things clear, as we come more and more to the Christ who said, "I am the way, the truth and the life."

Communists, Marxists and others underestimate the power of religion and its accompanying institutions to survive. There has been made available to us, through the Office of Documentation of the World Council of Churches at Geneva, a publication

Continued on page 23

....We ourselves need to be translated into the language of Main Street, the sports page and the village pump.....

That the LIGHT Be Not Obscured

John Garrett

There was a church in Corinth in the middle of the First Century where people met for worship, became inspired and indulged in excited noise. Paul, who was troubled about them, told them that their scat singing and nonsense syllables obscured the Light of the world from other people.

"If I don't know the meaning of the sound the speaker makes," he wrote to them, "his words will be gibberish to me, and mine to him." He made the same point about their prayers: "Your prayer of thanksgiving may be all that could be desired, but it is no help to the other man."

We Make Meaningless Sounds

One of the acute problems before the Assembly of the World Council of Churches at New Delhi in late 1961 must be the failure of many churches to make sounds that have meaning for outsiders. Many of us are carrying on earnest conversations in pulpit and committee language. We all believe in translating the scriptures into Urdu and Hottentot. But we ourselves need to be translated into the languages of Main Street, the sports page and the village pump.

Newspaper men are familiar with this problem. After a church meeting they scratch their heads and puzzle over what they have taken down. One church leader has said, "We must proclaim redemption." Another has told his approving friends: "Man must be transformed by a living confrontation between the Evangel and his own existential predicament." There has also been a much-applauded speech containing the sentence, "We are all familiar

with the series of remarkable ecumenical pronouncements on this issue — from Lake Mohonk, through Willingen to Bad Boll."

This is close to what Paul deplored when he said, "I don't know the meaning of the sound the speaker makes." No wonder the newspaper man says, "I ask myself what all this is going to mean to the Kansas City milkman."

The jargon of theologians and committees is out of tune with the tastes, interests and daily life of the majority of the world's population. Most people are simply not interested. They are not abstract thinkers. They work with their hands, operate machines and ply tools. They prefer pictures and stories to general ideas. They feel intimidated by words like "confrontation," totally mystified (except in financial deals) by words like "redemption," hilarious at the thought that Lake Mohonk is a *pronouncement*.

World Changes Must Be Faced

It seems unlikely that anything done at New Delhi to get into living touch with Islam, Buddhism, Hinduism and other world religions will go far unless it is understood that the world has changed rapidly through the march of science, engineering and mass communications. Within our century, people who are newly taught to read and write (in Africa, Asia and Latin America), will be engaged in industry and large-scale agriculture on the Western pattern. Very few of them will want to read the Bible. Fewer will come to hear individual preachers. They will have television and vernacular illustrated papers

in their own style and national pattern. Why go out to a church when you have a more diverting world to hold your interest at home?

Pictures, speech and stories mean more to most of the world's population than print. When we go into print it should more often be in story form, evocative, simple. The parables of Jesus are an object lesson in what could be done in new ways today if we were trying to communicate. The message remains the same; it is no myth. But it must be told, this story of God's deed, with imagination. The dull and self-absorbed talk of scribes and temple secretaries is far removed from the vivid realities of the Bible. The trouble with many Christians seems to be that, in their hearts, they want to be like the scribes — when Jesus told them to be like little children.

A United Strategy Must Be Devised

At New Delhi there should be a disturbing question hanging over the whole work of the Church when we look at it in this way. Why are we pouring so many thousands of dollars into schools and hospitals in the non-Western world? Most of them will almost certainly be taken over by governments. In others it will become impossible any longer to put the Christian faith at the center. Large institutions run by Western missionaries look suspiciously like packaging for Western civilization and for Christianity. The tendency of the local population is to accept the packaging, and to reject the contents once the container has been thoroughly unwrapped and laid aside for the future use of the consumer.

In the modern world many of the institutions should be sold to governments and welfare groups as time goes by. A great part of this money could then be re-directed to such new kinds of projects as television, film, radio and illustrated magazines. The aim should be to devise a united Christian strategy in all parts of the world, to reach city and country publications.

Specific Interests and Procedures

Moving pictures should be made by nationals for their own nationals, at the highest artistic and technical standards. Missionary television, in both East and West, should advance with radio. The churches should acquire and operate more transmitters. They should be investing huge sums in the training of local production teams — to take drama, interview, news and documentary programs to broadcasters who want quality copy for vacant spaces in their schedules.



The Rev. Mr. Garrett, who was formerly director of the Department of Information of the World Council of Churches, is principal of Camden Congregational Theological College, which is located in Sydney, Australia.

For this work, and for Christian journalism, there should be centrally placed training facilities in each continent. From the centers, ideas for stories, promotion, pictures, layout, design and financing should go to editorial teams at work in the field. Papers should be independent, professionally cut away from church apron strings, but run by people who are loyal church members. They will shock both church and the general public by the bold way they put the Christian case about politics, sex, other religions, sport, race and trade. That will be their function. The element of shock belongs to the liberty of the Christian message. It has the great secondary advantage of keeping up circulation and demand.

Extent of Influence

People engaged in jobs like these will often popularize and be "unpopular" with church officials. They will be kept steady by their fellowship of prayer and worship. They will be aided to get on their feet financially by Christians who have money and vision — and who love risks.

The effect of the new approach will be to influence the future of entire cultures through the most readily available means of communicating with individuals in the world of our day. It is fatal to underestimate the life-transforming power of the mass media. They have come to stay. It is nonsense to say that they are impersonal and must inevitably manipulate people....

Radio and television, particularly, are intensely individual media. Here one man

speaks to one man. And the recipient can always switch off — which is more than one can easily do when being manipulated by some authoritarian who is preaching a sermon in church. Naturally, those who work with these media for the churches get dirty hands. That is true of all the laity. But many work there already as lonely pioneers — and bring with them integrity and faith.

Don't Overlook the Artist

The churches have another ally to enlist in the press, in film, radio, television and in the ruthless circus of modern publicity. He is the artist. Many writers, painters, theatrical producers, many film and television directors, are hungry for oppor-

tunities to get rid of the sentimentalism and moralizing that often pass for the Christian message. These people are not unemployed; they are simply unemployed by the churches. Their imaginations have never been fired by church leaders who say: "Sit down with us for a few months; and let's find out together how the terror and beauty, the depths and the splendors of the Bible can be given new life in the modern world — through sound and image, dance, drama, song, mime, color sequence, and spaces of silence...."

These people are waiting to work. They need Christian friends who understand creative freedom, who know that — in spite of us scribes — the Light of the world indeed gets through.

COMMUNICATION to the WORLD of TODAY

Hendrik Kraemer

EDITOR'S NOTE: Dr. Kraemer, a recognized authority on comparative religions, was formerly Director of the Ecumenical Institute (Bossey, Switzerland) and is now Professor of the History of Religion at Leiden University. At the Second Conference of the World Committee for Christian Broadcasting in November he will address the delegates each morning — dealing, in turn, with the problems of communicating to a world of non-Christian religions, of Secularism, of Nationalism, of active Atheism and a Divided Christendom. The following is his basic lecture syllabus, indicating the general line of thought which he plans to develop.

It is true that full communication is only possible on a face-to-face basis — whether to one person or a group of persons. Further, communication by means of mass communication is of a somewhat different order, because it generally excludes the possibility of dialogue and questioning. It presupposes in the communicator a clear conviction and an ability for transparent transmission of where he stands on the one hand and a respectful and understanding knowledge of the audience to which he speaks on the other hand.

Now, the last point does not necessarily mean that the communicator parades his knowledge of an audience of a certain non-Christian religion, of secularism and secularists, of nationalism and nationalists, of atheism and atheists or of divided Christianity and divided Christians. It may be helpful and advisable, or even indispensable, to do so, but the main thing is that respectful and understanding knowledge shines through the manner and tone of presentation.

NON-CHRISTIAN RELIGIONS:

As regards the world of non-Christian religions — I shall treat the subject by sketching the general breakdown of "primitive, tribal" religions — its causes, consequences and confusions, especially in Africa; the present situation of Islam, of Hinduism, of Buddhism — entering in each case into the main causes and their own outlook on their situation. Some special place will have to be provided for the particular religious situation of Japan — with its diversified forms of Buddhism, Shintoism and the noteworthy phenomenon of the so-called New Religions.

Special interest will be devoted to two aspects of these different religious worlds:

(1) The fact that, particularly in the present time, it is not realistic to concentrate on the purely religious sector, as in all cases religion and culture are inextricably mixed with the political and economic problems. The real emotional focus is political and economic passion. An analysis of so-called purely religious concerns would misrepresent the situation and the reality in which people live. (2) The much-used term "resurgence of the great non-Christian religions" will be examined in some detail — this with the view of trying to determine its fundamental meaning.

NOTE: The conference participants may find it helpful to read, in advance, my "World Cultures and World Religions, the Coming Dialogue" — published in Great Britain in 1960 by the Lutterworth Press (London) and in the United States in 1961 by the Westminster Press (Philadelphia).

* * * *

SECULARISM:

Secularism and *secularization* are terms often used without much distinction. Secularism stresses an attitude and a view of life and the world. Secularization is either a condition of modern Society as a result of the modern technical-industrial revolution or a revolutionary change of social structures and forms of human relationships. Secularism as an attitude and view of life is a cause as well as a result of secularization, a phenomenon very conspicuous in non-Western countries and societies — because secularism is a Western invention but an Eastern predicament.

Secularism as a revolutionary spiritual and cultural event dates from the Renaissance and is engendered by the Enlightenments. Our present worldly or "secular" orientation is drawing the last consequences of the emancipatory beginning, which started as a movement for the liberation of the human spirit by the name of *dignity of man* and of man's endless possibilities to unveil the mysteries of the universe and to master life, unaided by forces exterior to man.

The shortest and best definition of secularism is perhaps Bonhoeffer's terse dictum: "Der Mensch wird allein fertig mit der Welt und mit sich selbst." This expresses the real pathos of secularism and secularization clearly. The relevant dimensions are the world with its endless challenge and man with his inexhaustible possi-

bilities. Secularism, therefore, is an adventure, a search for a new future, in which the self-affirmation of man — with all his possibilities and abilities — is dominant. Secularism presents itself rarely as a "Weltanschauung" in a systematic, reasoned-out form. It is simply there as a dominant factor of modern life. Another name for it is *scientific humanism*.

The "Encyclopedia of the Social Sciences," itself a monument of the secularist habitus, has as definition: "Secularism is the endeavor to create an autonomous dimension of knowledge, totally exempt from supernatural, fideistic presuppositions." Holyoake, an English freethinker who in 1846 was the first to use the word "secularism" for an already existing but nameless mood and attitude, defined it as "that kind of approach to life which occupies itself exclusively with problems that can be successfully solved within the framework of man's own possibilities and abilities." In other words, although neither secularization nor secularism make it a point of program to exclude religion — i.e., the recognition of a relevant *Beyond* — it lies in their virus to ignore it. Bonhoeffer's way of saying this is: "Der moderne, mündige Mensch kann sehr gut ohne Gott auskommen."*

Secularism has put an indelible stamp on human development. It is one of the great revolutionary events in human history. It has, because it is founded in the autonomy of man, two faces. It has truly been and continues to be a movement of emancipation and true liberation. At the same time, it leads into new enslavements and servitudes of gigantic dimensions. As such, in its beneficial and its destructive aspect it is the greatest challenge the Christian Church has ever met in its history to restate its faith and manifest its hidden, unused resources.

NOTE: *The German citations in this section are by Theologian Dietrich Bonhoeffer, who was killed in a concentration camp in early 1945. The English translations are: "Man can alone manage the world and himself." . . . "The modern adult man can exist very well without God."

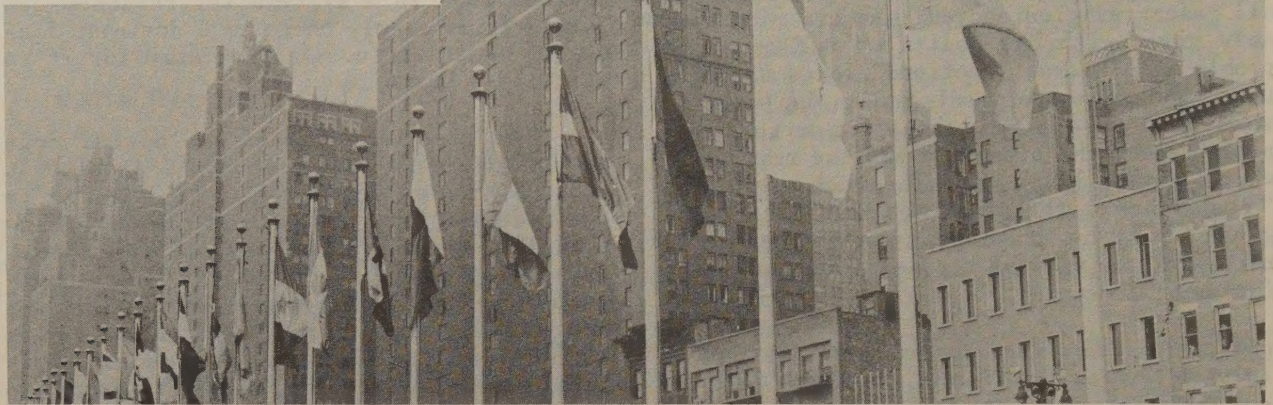
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NATIONALISM:

Nationalism is in modern history a phenomenon older than the 19th century, which is always considered to be the Century of Nationalism and Imperialism. The national states in Europe that have emerged from the more universalistic medieval period are one of the decisive happenings that led to the formation of modern Europe and America. Yet,

UNITED NATIONS BANNERS:

Flags of new member states, including those belonging to newly independent African nations now wave proudly with the other banners.



the 19th Century is the time of a more determined nationalism, which has led to the constitution of modern, democratic states of the multiplex Europe we have today. The inspiring motives were freedom and need for self-expression, born in revolt against Napoleonic megalomania.

Behind the imperialism which characterized the dynamic European Powers in their scramble for division of the Asiatic and African continents, a virulent nationalism (in the sense of superiority-feeling and self-adulation) has been operative. It is one of the paradoxes of modern history that this drive for world-conquest and division of the world in spheres of Western dominions or influence, has engendered a new kind of nationalism among the subjected people of Asia and Africa. This *Vasco de Gama* period (as it is called by Ponikkar) or *Colonialism* (as it is called now) meant, till the World Wars, the hegemony of Europe and the humiliation of the Eastern peoples.

We will have to analyze this period as to its world significance. The main points are: the emergence of "colonial nationalism," the fact that it is the dominant Western powers themselves which, against their will and intention, are the generators of this "colonial nationalism," which has led to the disappearance of their dominance; the decisive significance of the transmission of Western culture and civilization by the colonial powers, which contained the seeds and delivered the inspiring principles of an increasingly aggressive "colonial nationalism"; the role of Christian Missions in this cultural transmission; the "awakening" of the great Eastern cultures and religions as a result of the penetration of Western ideas, ideals and patterns.

At present, nationalism has two faces: (1) nationalism in the Western world as the "hidden persuader" behind political and economic behavior in the field of world-politics (Russia is, in spite of the international character of communism, no exception); and (2) nationalism in the "de-colonized world." The first one comes in — with its irresponsible egotism in the present time of world-responsibility — for severe Christian criticism. The second is different, of course, from "colonial nationalism," which was in essence a protest and a claim. It is rather a search for self-assertion and self-identity in a time of great confusion. We shall end by trying to define the Christian attitude.

* * * *

ATHEISM:

In order to understand what atheism is about and what it really means in the present day, it is necessary to consider three subjects: (1) A brief survey of the conditions of the world of today in regard to religion and irreligion. An attempt at a clear and realistic analysis of what is called in many publications "the future of Religion" is also necessary. (2) The significance, justification and value of atheism in Western culture, particularly since the 18th century. (3) The great difference that exists in the occidental and the oriental world as to the appreciation of atheism, because in oriental religious philosophies the "Gottesfrage" has never had the central role which it has had in the West.

In reviewing these points we shall have to dwell on Voltaire, Marx, Nietzsche and Sartre. We shall use the opportunity to have a look at the place of communism. It will

have specially to be stressed that in the understanding of the power and significance of atheism today we open a very important avenue to estimate the failures and shortcomings of the churches, the harmful attitude of many Christians who consider such new spiritual powers (atheism and communism) as enemies to combat or to crusade against.

What is behind atheism at present is, above all, the new picture of man and the world that has resulted from the discoveries of modern science, and the ensuing trend of man to regard all human problems as objects that can possibly be solved by man himself. That is to say, modern science does not of necessity lead towards atheism or to discarding the belief in God; but it does lead necessarily to secularism and to the attitude that God is an unnecessary hypothesis.

The way to encounter this dominant mood in modern life is not to raise the "belief in God" as the saving cure. This is the great fallacy of Moral Rearmament. The answer to atheism and secularism is not "the belief in God," but a vigorous Christian faith, related to all the problems of modern society. It is fearless and humble to let oneself be questioned concerning the modern attitudes and notions, and one is also fearless and humble in questioning them.

Meantime, one has to keep in mind that in dealing with the so-called intellectuals we are dealing with persons who are essentially "split personalities." They are, on the one hand, secular humanists, believing in scientific humanism. On the other hand, they are not really emancipated from their past religious and cultural heritage — glorying in it and at the same time embarrassed by it.

DIVIDED CHRISTENDOM

This well-known subject needs only a few comments to indicate the train of thought we shall follow. Remarks on the history of the Ecumenical Movement will not be necessary at New Delhi, although they may be necessary in actual broadcasting. The best way for considering divided Christianity is probably the biographical one — in which the inspiring motives which carried its supporters into the Ecumenical Movement may be illuminating and clear explanations (not only information) about contemporary happenings in respect to their ecumenical significance.

The line I shall follow is first to give a short exposition on *John 17:21* and *1 Cor. 1:13* — not in order to offer an edifying sermon, but to unveil the unnaturalness, the absurdity, the scandal of divided Christianity, even if one has adequate understanding of the historical inevitabilities of divided Christianity. Then, second: The crucial significance of the World Council of Churches by the fact that it is the churches that — *de jure* (since 1938), *de facto* (since 1948) — have taken the challenging responsibility to overcome the unnaturalness of a divided Christianity.

Three: Some remarks on what the WCC has accomplished in thirteen years, showing that the Ecumenical Movement is *the* dynamic phenomenon par excellence in Christendom. Four: The relation of the Ecumenical Movement as embodied in the WCC and the Roman Catholic Church. Five: An analysis of the tremendous perspectives implied in the words of Archbishop Temple, "The Ecumenical Movement is, in my opinion, the greatest single fact in modern history." ...



Model of the new headquarters for the World Council of Churches in Geneva, Switzerland — to house the WCC Geneva staff and personnel of the Lutheran World Federation, the World Presbyterian Alliance and some other WCC-related bodies.

To go FORWARD

the CHURCH
must identify
itself with
the PEOPLE



At Mainz University, students ask challenging questions for which the Church must have an adult answer.



In Mainz-Kastel, Pastor and Cement Worker "speak each other's language" --- and share day-to-day problems.



In Aubervilliers, the Pastor must have the right words for uprooted refugees in their trailer-camp homes in empty village lots.

*"The centuries-old MESSAGE
must be brought to
ALL THE WORLD TODAY --
in terms of today's
HARD, PRACTICAL REALITIES" . . .*

From "Church Without Walls,"
United Presbyterian Film that
was photographed in Western
Germany and in parts of France.

The Church has something to say
both to Labor and to Management
in the Ruhr Valley mining areas.



We need to reaffirm once again that our God is personally concerned with all men, not only the people in church Sunday mornings.

RADIO and the CHRISTIAN FAITH

Peter Cape

We're a long way from the Reformation today. Not, of course, as far away as the Reformation was from the first days of Christianity — but far enough for at least one of the problems that the Reformers tried to solve by plaguing us again: the problem of the Christian faith's becoming a closed shop.

After Our Lord's ascension, the Church of God received its terrific impetus from the descent of the Holy Ghost upon the Apostles. They went out — and they preached. Preached to the people, in the synagogues and in the market-places, making a public avowal of the wonderful works of God.

The Church Changes with Growth

However, as the Church grew, it tended to become institutionalized — particularly after the Emperor Constantine had given it official recognition. Meantime, that didn't matter very much. Religion was still in the air; it was a part of everybody's life. It was an integral part of the context in which people lived. It was still part of that context when Luther entered the Augustinian cloister in Erfurt, but it wasn't an assimilated part any more. The Church and the Sacraments had become almost indecipherable figures in the pattern of medieval life — difficult to comprehend, and yet impossible to do without.

Luther and the Reformation and Counter-Reformation which followed helped to make them comprehensible again. The Christian faith was re-expressed and re-presented and brought back to life again. Once more people themselves felt the full personal impact of

Christ and Christian living. The same thing happened in the eighteenth century, with the evangelical revival in England and the Great Awakening in America. There was the same fermentation, the same breaking away from institutionalized religion to an enthusiastic personal faith.

Now, though, in the twentieth century, we face a very different situation. In the first place, religion no longer appears as an essential part of the context of life. You can get on perfectly well without it. A lot of people do — and live moral and respectable lives into the bargain. The churches have once more become institutionalized, though not blindly so.

Most clerics are painfully aware that they're doing the best of their preaching to the converted. And then the converted themselves — I wonder sometimes if the average church-goer's preoccupation with the *group* sin of the Church's disunity isn't a comfortable substitute for preoccupation with his *personal* sins before God, and his preoccupation with overseas missions a substitute — or a compensation — for his lack of personal commitment.

Again — A New Approach Needed

The point is, anyway, that we've reached the stage when we need to reaffirm once again that our God is personally concerned with all men, everywhere. Not only with the forty people in church on Sunday morning, but with the whole world. Once again, we need a new approach, a new expression and a new presentation. And this, I believe, is where radio

can help. But before we look at the ways in which radio can make its small, though extremely important contribution to the conversion of the world, let's take a quick glance at the lines of thought that are in the minds of non-church-going people today.

In the first place, it's often said that no one gets hot under the collar about religion nowadays — except, perhaps, under a clerical collar. I think that is true. People are pretty lukewarm about Christianity yet they are far from being prepared to reject it entirely. It nags, as it were, at the back of their minds. They can't understand why ordinary, normal people apparently are able to "accept all that stuff" about the Virgin Birth and the Miracles and the Resurrection, and somehow tie it into their own lives. It irritates and intrigues them — and so they're prepared to listen to any explanation.

Then there's the fact that most people want security. In the good old days, when man was the master of things, the kind of social utopia we've built around ourselves today would have been the answer to mankind's every trouble. Now, though, with communism and the hydrogen bomb never very far away, that utopia has a thin, chill wind of mortality blowing through it.

Very well, then. Assuming these attitudes of mind are abroad among the uncommitted, what can radio do to help the Church reach out and grasp the treasures that Christ gave into her charge?

How Can Radio Help the Church?

We're faced today with a vast body of uncommitted people who have had some contact with the church or with religion in their youth — perhaps Sunday School or Bible in schools — but they've never wanted to commit themselves to the Christian faith. They've learned the words, as it were, but they don't know what they mean. Then, when they grow up and find that it's possible to live a perfectly satisfactory life on the purely material level, they tend to look back on religion as "kid stuff," and put it aside with their toy trains and their belief in Father Christmas.

Now, you can't reach these people by ordinary means. They won't go near a church — except for a baptism, perhaps a wedding, or a funeral — and they become acutely embarrassed at the sight of a clerical collar. What is perhaps the worst thing of all, they are so conditioned that the ordinary Christian vocabulary — words like *sin*, *salvation*,

redemption — creates a powerful negative reaction. Yet, without any doubt, they can be reached, indirectly, by what I sometimes think of as a way of parables — by plays, stories and music. And this is exactly where radio comes into the picture.

Attitude of Broadcasting Service

It may seem an odd thing to find a government department concerning itself with religious matters. However, if we assume that the basis of life in New Zealand is Christian (even if the basis is not accepted *practically* by everybody living here), it's not so unreasonable. After all, according to the last census, nearly two million New Zealanders nominally belong to the major orthodox denominations. Religion is a part of the national life; and, even if it's only a small part, it must be taken into account by any organization claiming to cover the whole of the life of the nation. It does seem reasonable, then, that there should be a small part of the N.Z.B.S. dealing with religious broadcasts; though I think it has to be made clear that it isn't the duty of the Service as a whole to preach Christianity.

The primary aim of religious broadcasting in the Broadcasting Service is to help the churches to get the Gospel across — *not* to preach an N.Z.B.S. religion. This is important, because it is sometimes said that that's the very thing we are *preaching*. First of all, though, we should take a look at the way in which religious broadcasting started in this country.

The first religious broadcasts were very simple. Their aim was, briefly, to put a microphone in a church and "eavesdrop" on the service. Then there were the devotional services, and the children's song services — all very simple and straightforward. And they *could* be, because radio was new, and anything "on the air" had a strong novelty value....

Early Problems

But there were problems from the start. Who was to broadcast and who wasn't? To help the Service answer this question the Minister in Charge of Broadcasting set up a committee — the Central Religious Advisory Committee. This committee, which still exists today, is of the greatest help to the Service. To it must go the credit for the hammering out of guiding principles, the basis on which religious broadcasting rests. But its greatest help was probably the counsel it gave toward facilitating decision on the vexing matter of who might broadcast.

In the first place, it was seen that it would be impossible to put every denomination on the air. Not only was broadcasting time limited, but — and this is sometimes overlooked even today — audiences had to be considered. A broadcast by a denomination with five hundred members is hardly likely to interest as large an audience as one by a denomination of five thousand. So, the time on the air was determined by two factors: the first, the degree to which the denomination's teaching lay within the main stream of Christian tradition; and the second, the number of adherents a denomination had, according to the latest census figures....

When the final summing up was made, it was found that there were nine denominations which qualified for time on the air: the Church of England, the Presbyterians, the Roman Catholics, the Methodists, Baptists, Congregationalists, Churches of Christ, Brethren and Salvation Army. The number of services allowed to each of these denominations and groups was based entirely on the numerical strength of each.

Broadcaster's "Blueprint"

Then there were the guiding principles — the blueprint for religious broadcasters — the first four of which are the most important. Here they are:

The first applies the limitation of charity to the overzealous. "The air belongs to all; therefore, there can never be absolute freedom of speaking. As there is no right of reply, attacks on other churches, political parties or individuals become an abuse of privilege."

The second strengthens this, and ensures a reasonable amount of palatability for all types of listeners: "The character of the listening public obliges you to confine your preaching within the main stream of Christian tradition. Each denomination should present positively its particular contribution to the central tradition of Christianity as represented by the main stream churches, always provided that no attack, either actual or by implication, is made on the beliefs of other denominations.

The third guiding principle forbids advertising of churches or church organizations on the air, and the fourth states: "Broadcasters of religious services are not required to submit scripts. In the light of this privilege, you must carefully weigh your words." This establishes a trust which far outweighs the restrictions of the preceding rules....

Attracting the Casual Listener

The casual listener and the seeker — what's going to attract them to religious radio? Well, in the first place, it has got to be good radio. The first requirement for any religious program is that it must be a good program — good entertainment. I know some people are shocked by this suggestion. They feel that the good red meat of the Gospel should be able to stand as a course on its own; that this dressing-up as entertainment somehow degrades the eternal truths. But the point is that every religious program has to compete with every other program; it must hold its listeners, otherwise they'll switch to another station.

A religious subject must never, *never*, be a makeweight for quality. It's strange how some people have a blind spot wherever religion's concerned — a kind of suspended judgment. We see it in religious art and sculpture, and sometimes in writing. I see it frequently in radio. It amounts to a feeling that, because a subject has something to do with Christianity, it should be exempt from normal, healthy criticism. But people do criticize, you know; more, they criticize harshly. And a good deal of their criticism is justified....

It's easy enough to see a need, and it's often reasonably simple to find a way of fulfilling it, but whether or not it is the *right* way depends on the reactions of people to what is done. This is the real problem of communication. It's not so much a matter of finding new and relevant ways of saying things, but of *saying them in such a way that you get the desired reaction.*

The Broadcaster's Aims

As religious broadcasters we have two aims, and I suggest they come in this order: we aim to prepare people for conversion; and, further, we aim to strengthen those who have been converted.

We prepare people for conversion — for turning, or returning — to God. I don't think you can actually convert people by radio, though you might, of course, take them just that final step which brings them over the border from their old life into the new. However, this happens, I imagine, fairly rarely. When it does, we should remember that all we have done is bring something to the surface which has existed below the level of consciousness for some time.

Our approach, then, should be much more along the lines of presenting our faith as

Carved from solid teak, this Head of Christ — by a Java pastor — was presented to the churches of New Zealand as a goodwill gift from the Chinese Church in Semarang, Java.



something reasonable and meaningful, rather than presenting it as something for immediate decision. This kind of work I call "pre-evangelical," and it comfortably overlaps the second aim, that of maintaining a hold on the converted. (If you are continually working for decisions, it seems to me that you are in danger of doing one of three things to the converted: you leave them out in the cold, or you unsettle their conviction that they have *been* converted, or you tempt them to self-righteousness because they have "been through it already.")

We have a message, then, and we have to get — and hold — an audience for it. There are two ways of doing this: one is by the way of exploitation, while the other is by the way of love.

The Appeal of Advertising

Advertising, which is a way of exploitation, appeals to basically selfish human motives. Three of the strongest of these motives are: (1) the desire to be protected from the cares of life; (2) the desire to be better than our neighbor; (3) the desire to "belong."

We've all seen advertisements which, either overtly or covertly, appeal to these desires. Advertisements for insurance, cars, clothing and toothpaste all make use of them. Now, I'm not judging the advertisers — or their advertisements. I'm simply stating what is fact. The advertiser manipulates or exploits the public in order to persuade it to buy his products. He creates a need or a tension — by making use of these basic desires — and then offers to fulfill it. And the Church can do the same.

Indeed, we — the Christian Church — can fulfill these basic human desires just as adequately as the advertisers of material products can. "Have you tried God?" is as much an advertising slogan as any toothpaste jingle. But is it legitimate for us, as Christian broadcasters, to use it?

This is a question I don't propose to answer. It's one, I think, that each individual broadcaster must look at in the light of his own conscience. The problem is a theological one, and you could perhaps sum it up in two further questions: Can we exploit our neighbor's lower desires for his own good? If we do, are we fostering those lower desires or sanctifying them?

Look at the three desires, or motives, listed above, and then see how well we can fulfill them by preaching the following: (1) a "Mother" Church, an infallible Church, or an infallible Bible; (2) righteousness; (3) church fellowship.

The Appeal Through Love

Opposite to the way of exploitation is the way of love. Out of a Christian concern for other people, out of the compassion we must feel if we are true followers of Christ, we must be prepared to preach the Gospel. We have to give people what they need, even if it is not what they want. This means that we have to be prepared to oppose human and material values with spiritual ones. We must show God as He really is, not as many of us would like Him to be.

This matter of presenting a hard message — an undistorted image — is really at the very core of Christian broadcasting. Most

of our troubles in presenting the Gospel come to the fact that many of the people we are trying to reach have their own private ideas of what Christianity really is — and according to these ideas, what we are presenting is effete, out of date and unworkable....

"Message" Programs

All programs are *message* programs, but it is possible for them to imply something very different to what they explicitly state. To take a couple of examples of this from fields other than radio, let's look for a moment at some of the biblical film epics that are exhibited in this country. Many of them claim to "make the Bible come to life," to make the Bible story more real than either Testament, or the Church, can do. At the same time, to satisfy the demands of the box-office, producers must spice the film with what their advertising calls "barbaric orgies," "pagan brutality." And, of course, from the point of view of impact on the uncommitted viewers it is the non-Christian elements which carry the greatest weight and stay longer in the mind.

Or, on a different level, take the play "The Summer of the Seventeenth Doll." This is a play with no Christian pretensions at all. It is a story of Queensland canecutters who came down to their women in Melbourne summer after summer until — in the seventeenth summer — the whole situation explodes. There is no mention of the Church. God and Christ come into the script as epithets, nothing more. Yet this play by its implications, by its exploration of a situation in which marriage does not exist, is a far stronger argument for permanent Christian marriage than any number of books and magazine articles.

The Broadcaster's Attitude

To bring the argument a little nearer home — what, as a broadcaster, is your prevailing attitude towards your listeners? Do you feel you must convince them, or are you content to give them the signposts, as it were, and let them find their own way?....

We can use radio to present a hard message, but, if we present our message in such a way that it brings out active antagonism, we are not going to achieve anything....

The soundest form any argument can take is when it drives your hearers to convince themselves....

Broadcasting is a personality medium. To those working in it, the old saying that

"what you are speaks so loudly I cannot hear what you say" applies even more aptly than it does in ordinary life. This means that those of us who broadcast religion have to look very long and very searchingly, not only at the material we are presenting and the way we are presenting it, but also at the way in which we are presenting ourselves....

The point which has to be faced is that, no matter what goes into it at the studio end, a unified and agreeable personality must appear when the listener or viewer turns on his set. A unified and agreeable personality but not a stereotyped one. Nobody wants a standardized "Radio Person" voice, or a standardized "TV Person" face. What is needed is a number of people with differing types of voices and differing personalities, who can act as leaders of peer-groups.

Selecting a Peer-Group

A peer-group is, of course, a group of people or a stratum of society which shares common interests or has a common social pattern. Often you can define a peer-group by the occupations of its members. Generally speaking, though, the higher you go in the social scale, the less value occupation is for defining a group, and you have to swing across to cultural or financial interests. Now, the kind of person you are, and the kind of voice you have — these will identify you with one or the other of the many peer-groups in our society....

This means, in effect, that you should aim what you are saying at the area of society that you feel you want to be identified with and that you should prepare your subject matter so that it will make its maximum impact there. In other words, there is nothing to be gained by simultaneously trying to talk eschatology to your graduate listeners and the simplicity of the Christian life to your less educated ones....

With the careful use and building of personality, you can become an opinion-leader for your peer-group, but it's something which calls for awareness and skill.... Every program you broadcast is a message program. Every program produces a reaction. Are you getting the right reaction?

NOTE: The Rev. Mr. Cape is the Officer in charge of Religious Broadcasts for the New Zealand Broadcasting Service. We are grateful to him for having sent us a series of pertinent lectures on "Radio and Religion" — from which we selected the preceding excerpts, indicative of thinking in an area from which we hear far too seldom.

It matters not whether a Christian is a preacher or theologian or journalist or grocery clerk, the demand is the same: to bear witness to the Truth...

ETHICAL DIMENSIONS

J. Robert Nelson

NOTE: Dr. Nelson is visiting professor of *Ecumenics*, Princeton Theological Seminary (Princeton, New Jersey). "Ethical Dimensions" is the address delivered by him at the 32nd Annual Convention of the National Religious Publicity Council, held in the Waldorf Astoria Hotel, New York City, early this year. It was one of a series of lectures on "The Dimensions of Christian Public Relations."

When an organization of specialized professional persons invites a minister and theologian to address them on the ethics of their work, it inevitably is asking him to take two risks: the risk of sounding merely moralistic, and the risk of treading upon certain tender toes or actually mashing others. Even though the word "moralist" has unhappily acquired a pejorative connotation, I am willing to risk the indictment in order to fulfill my assignment. And if certain sensitive metatarsals be wounded in the process, these may yet heal.

People in your type of work constantly strive for conciseness. This is an excellent discipline, but one in which theologians are especially lax. However, for clarity let me say that I wish to touch on two main "dimensions" of public relations: truth; communication of faith and motives and means of church publicity....

It may seem gratuitous for me to tell members of this Council "to tell the truth." Yet, if our task is to effect "Christian public relations," this is the admonition with which we must begin. For, despite whatever inoculations of the serum of Christian character we may have received, few if any of

us are as yet immune to the disease which could be called *aletheosis*. There are no organizations begging dimes at doorsteps or cigar counters to fight this dread malady, which is widely endemic. It is malignant impairment of the tissue of truth....

Now, I am not implying anything about church journalism and publicity. I only remind you of the fact easily forgotten: that demagogic lying and public gullibility are as rampant as ever before in this country and the world. And despite all the temptations confronting a writer to distort something here or cover-up a little there, the Christian remains strictly bound to respect for the truth.

"Truth" Defined

There is a commonsense definition of "truth" which works as well in philosophy as in journalism. Truth is simply *the exact correspondence between word and fact, between description and event, between idea and reality.*

This simple definition is not to be despised or minimized, however elementary it sounds. It hangs as a normative judgment over all written and oral reporting of what happens in human society from day to day. It may seem a burdensome hindrance to the propagandist, or a romantic and distinctly unprofitable idea to the advertising executive. But for the Christian man (and especially the Christian journalist or publicist) such a standard of truth should be regarded honestly and cheerfully as a minimal requirement...

But adherence to the truth, for the Christian, is not simply a question of submission to a philosophical concept, nor even obedience to a divine commandment: "Thou shalt not bear false witness."

A Matter of Faith

Truth is a matter of faith. It cannot be dissociated from the person and work of Jesus Christ, without whom there is no Christian faith.

When judged before Pilate, Jesus said, "...for this I have come into the world, to bear witness to the truth." Earlier Jesus had said, "I am the truth." He admonished disciples not merely to speak the truth, but by their actions to *do* the truth. He promised genuine human freedom to those who know the truth because they are his disciples and abide in his word. (This most oft-misinterpreted saying of Jesus: "*The truth shall make you free.*")

It matters not whether a Christian is a preacher or theologian or journalist or grocery clerk, the demand is the same: to bear witness to the truth. That ought to settle the matter. But it doesn't. Because even Christian persons continue to be sinful, to be biased, to be ignorant. Even among Christians, consistent truthfulness is a rather rare commodity....

Two Things Are Needed

The problem of truthfulness in communication is not a simple one, however. It is not enough to agree with oneself that he will endeavor to express what is true and repress what he knows to be untrue. Such a will is indispensable, but not enough. Needed in addition are two things: first, adequate knowledge of what we are writing about; second, sufficient self-knowledge and self-criticism to overcome our own biased viewpoints.

Often we inadvertently betray the truth because of our partial or faulty knowledge. In journalism there is a generally accepted axiom that one must "get the facts." For the Christian in communications this is not just a professional dictum. It is a matter of obedience to his faith. Carelessness about the facts may lead to ridiculous mistakes.

Yet, even where facts are well known, they can be purposely twisted or else covered up. And twisted and concealed they are, for these are the methods of bias and bigotry.

It is abundantly evident that there is much factionalism and party strife within the

churches and among them today. There is the deep rift which is heartily and almost joyfully widened by certain fundamentalists. They use different views of biblical inspiration to cover a multitude of Christian virtues. Where biblical and theological argument fails to discredit the brethren whom they oppose, they employ zealously the malodorous red herrings of anti-communism. Soberly expressed views about racial equality, the RSV, church unity, right to work laws, and possible relations with China are seized upon as irrefutable evidence of sheer and unadulterated apostasy.

Bondage to Bias

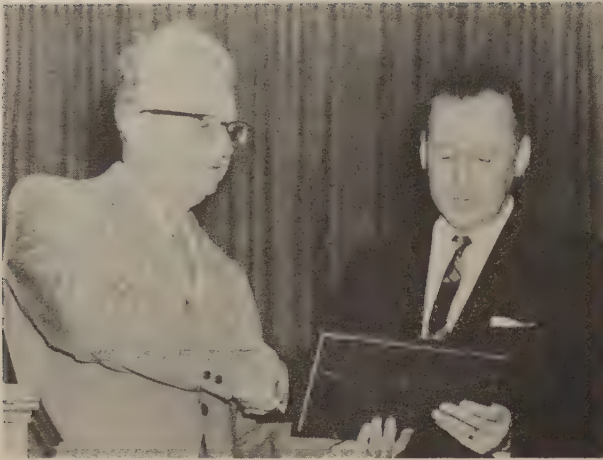
The tragedy is that much strong bias is not merely obtuse cussedness, but the expression of deep conviction. And however discernible truth may be in a given situation, the eyes of some persons are simply blinded by such conviction. Thus, Christians — in various ways and to varying degrees — are actually prevented from honoring truthfulness because of their bondage to bias. To paraphrase St. Paul, some victims of their own lack of self-criticism could cry out: "*The truth I want to tell I tell not; and the falsehood I do not want that I tell. Wretched man that I am!*"

In summary, the question of jesting Pilate is still the primary one for us: *What is truth?* Though Pilate did not stay for an answer, we who have seen the answer in Jesus Christ and believed it and now try to write about it are under constant and rigorous obligation to honor that truth personified in Him. And the only meaningful way to honor the truth in Christ is to strive honestly and self-critically for veracity in all that we say or write.

Distinguishing Purpose

Christian public relations and information are distinguished from other forms of mass communication by their regnant purpose. That purpose is to commend and interpret the Christian faith and its consequences for human life. The intention is both to introduce the outsider to the content and implications of the faith, and to inform and enlighten the insider as to the same. In other words, such writing, publishing and speaking are in the service of the Church, and thus share in the same purpose and goals of the Church.

This does not mean that a Christian journalist must adopt a homiletical style. The pulpit and the copy desk are very different. Publishing for Christian purpose cannot be limited to tractarianism. And the



Robert Cadigan, the editor of "Presbyterian Life," receives the third National Christian Writing Center Award from Dr. Benjamin Browne, the center's director at the American Baptist Assembly grounds in Green Lake, Wisconsin -- for his "engagement of noted writers for significant articles."

radio or television programs which simply relay the sounds and sights of a Sunday morning church service do not exhaust the possibilities of effective religious work through vacuum tubes and transistors. Others know this and speak of it better than I.

What about Propaganda?

Neither is Christian public communication to be construed as a propaganda campaign directed against the masses of unbelieving human beings.... If Christian communication were indeed propaganda in the present sense, it would consist of cajolery, dissimulation, false promise and threat. Now, by this token, some religious writing and broadcasting is propaganda. It may take the form of biblical prophecies concerning the date and manner of the downfall of Moscow, or even the assurance of unruffled mental hygiene; but in either extreme case, it is to be rejected as a distorted and unfaithful way of presenting the faith.

The essential evil of propaganda in the modern sense is its utter cynicism about human persons. It regards persons as stupid fish waiting to be driven into a net. Such is the presupposition of much current advertising. However the commercials may outrage the sensibilities and integrity of many people, the hucksters continue to exploit their foolproof formula: namely, the most people's attention can be reached if you appeal to their sex, sensuality or status.

Without these manifestations of original sin, there would be no famous industry on Madison Avenue. Indeed, without sin there

would not be the Lutheran headquarters on Madison Avenue either! But whatever the temptation may be to emulate the advertising go-getter and employ his techniques for the manipulation of mortal minds and glands, the churches must see and heed the signs around this area of propaganda: *No Trespassing*. For such trespasses may not be forgiven.

"Ecclesiastical Gossip"

If effective communication of the faith indeed be the purpose, then it seems to be not only ineffective but plainly unethical for church periodicals to waste paper, ink, time and money on mere ecclesiastical gossip. I think you know what I mean. Some church papers are crammed with little news notes or longer features which seem to have no other purpose than to permit certain subscribers to see their names in print — and even better their pictures. It may be argued that such copy provides an abundance of human interest. But usually it is "human interest" to only a small circle of human beings, and even to them without much significance.

We intend to forget that even in very religious America the outsiders to the Church are nearly as numerous as the insiders. It is the conviction of most of us here that the Gospel and its ethical insights and personal values are valid for all persons, without exception. But much writing (and even some prepared for the daily papers) seems to presuppose a closed constituency of pious, smug insiders. The cozy, introverted content of much publication of church news is, I happen to believe, suffocating.

An Effective Approach

Fortunately there are writers, editors and producers who are trying, really trying, to find ways of arousing the interest of outsiders in the vitality and meaning of the Christian faith....

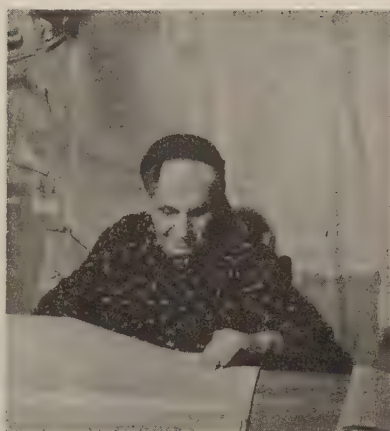
The effective and commendable writers of news stories, features, TV dramas and the like are precisely those who have been presenting the positive, exciting and significant activities of Christians and churches. You know what these are. They are the frequent, dramatic instances where men and women, acting upon Christian conviction and insight, oppose the aggressive evils of human society and even at times, if successful, upset the schemes of the persecutors and the destroyers by their fidelity to the love and righteousness of Christ. A regular reading of the *Ecumenical Press Service*, for example, yields a rich payload of such copy. Also, even the bored, calloused, egocentric or



IN AFRICA



IN IRAN



IN LEBANON



IN PAKISTAN

BEARING WITNESS TO THE TRUTH: BY PRINTED PAGE ... IN MANY TONGUES ...

despondent reader and viewer may be impressed and moved by examples of Christian courage, forgiveness, sacrifice and martyrdom. With the persistence of injustice and oppression in the world, these examples are not lacking.

Conversely, I believe, it should be part of the Christian communicator's job to inform the church members of those multifarious organizations, movements and events which go on outside the recognized sphere of the churches themselves, but which are closely allied with the main purposes of the Church. In the fields of human rights, alleviation of much suffering, preservation of liberties, reconciliation of divisive factions, and expression of the human spirit in thought and culture, we Christians are regrettably ignorant of the identity of our allies. And for some of us in certain concerns — such as racial integration or personal freedom — our very strongest allies are both outside and inside the churches.

Among the denizens of the ecclesiastical Fourth Estate are some who appear to think that the way to commend the Gospel most effectively is to advertise the denominational institutions for which they work. As the favorite medium for them, the journal or paper takes second place to the slick brochure. Now let us not be cynical about the necessity of the Church to have institutions.

The body of Christ is not an invertebrate. In a complex modern society, the Church must take institutional form, even a bit of bureaucracy. But one of the greatest temptations today, not only for public relations officers but for all church leaders and active workers, is to confuse the means for the end....

The Church and World Mission

A final consideration in relation to communicating the faith has to do with the involvement of American churches in the whole world mission, with their vastly disproportionate wealth, their sense of stewardship and responsibility for the poorer Christians of the world. I am talking now of the superfluity of slick, colorful printing by the American churches in contrast to the veritable famine of printed material in the churches of Asia and Africa.

Amidst the cascade of printed matter in America — the 300-page Sunday papers, the overwhelming abundance of superb titles in paper-back, and the stacks of partly read magazines in every basement — we can hardly begin to understand how millions upon millions of humanity's depossessed ones long for reading material.

In India and Central Africa, where so many Christian churches are struggling in their most severe test against hostile religions and population expansion, the printing of a simple folder, a tract or a booklet is a major endeavor. Yet we Christians in America seem to think that church publications must compete in color and format with the best of the illustrated seculars. And — let's face it — the throw-away leaflets that we circulate in churches are generally costly even to us.

I simply raise it as an ethical problem for this Council. Are we at all justified in this extravagance, when some of these expensive but ephemeral publications themselves declare our oneness with Christians everywhere in the mission of the Gospel?...

Church Leaders

in
1961



LAYMAN J. IRVIN MILLER
President, National Council
of Churches -- U.S.A.



PASTOR CHARLES WESTPHAL
President,
Protestant Federation, France

WORLD RELIGIOUS THREESOME:

(Left to right) DR. FRANKLIN CLARK FRY,
Chairman, World Council of Churches
Executive Committee; DR. W. A. VISSER
'T HOOFT, General Secretary, WCC; and
ARCHBISHOP IAKOVOS, Head, Greek Ortho-
dox Diocese, North and South America.



RNS PHOTOS

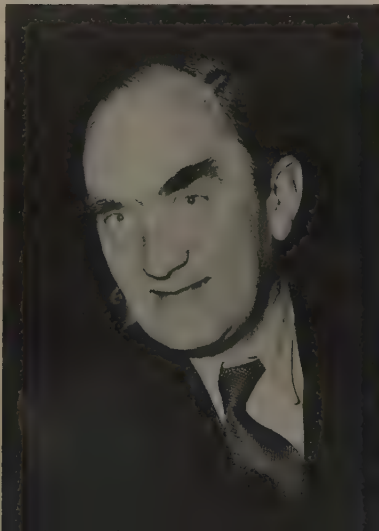
DR. ARTHUR MICHAEL RAMSEY
Archbishop of Canterbury
Church of England

← Evangelical Church in Germany (EKID) →

DR. KURT SCHARF
Council Vice-chairman

DR. HANS PUTTFARKEN
Synod President

DR. ROBERT L. TAYLOR
Moderator,
Presbyterian Church, Canada



PAST

WCCB looks to the

FUTURE

The World Committee for Christian Broadcasting was organized in Bossey (Switzerland) in April 1953, by a group of assembled Christian radio-television leaders from widely scattered world areas. This establishing assembly had been preceded by extensive preliminary work by an International Study Committee on Church Broadcasting Activity, under the direction of the Rev. W. Burton Martin (U.S.A.) and Pfr. H. W. von Meyenn (Germany). This initial exploration stemmed from proposals made at various earlier cooperative conferences of international church leaders.

The preliminary work of this International Study Committee centered upon the compiling of detailed questionnaires that were distributed to ranking Christian radio and television organizations in all continents. The result of this research was to reveal that Christian broadcasters must constantly bear in mind the many national variations — differences in organizational pattern, in technical procedures, in financial routines, in the over-all radio/television policy.

Irrespective of their differences, however, Christian broadcasters — of whatever continent — are in accord: (1) that people everywhere need the Church; (2) that the Church must frequently move outside the sanctuary proper to reach them; (3) that broadcasting and television offer an exceptional opportunity to this end.

Committee Findings Summarized

In summary, findings of the International Study Committee, after careful study of the returned questionnaires, were:

1. The variety of Protestant denominations is not a major factor when it comes to programming, though specific program content may indicate the different denominational approaches. Some groups favor the devotional program; others prefer the strictly evangelistic approach; a few limit themselves to the traditional church service; still others lean heavily toward dramatic presentations. But the denominational angle as such is revealed in what is said, not in the format selected for the saying thereof.
2. A greater variety of programming initiative is allowed for in countries where the sundry

broadcasting companies are privately owned. However, in countries where monopoly broadcasting companies serve as coordinators among the denominations there is a greater chance for a mutually beneficial and challenging sharing of experiences.

3. Pertinent conclusions are:

- a. In spite of the differences of language, organizational pattern and cultural trends, Christian broadcasting leaders — through ecumenical cooperation — can find profit in a stimulating exchange of experiences.
- b. Such an exchange — specifically, of church music, television films and the like — will immensely strengthen ecumenical bonds.
- c. A permanent Information Service on an ecumenical level is the first and indispensable requisite for cooperation and stimulation among religious broadcasting leaders.
- d. Any exchange of information and experience, if it is to be practical, requires an organized framework. It cannot be left to "occasional agreement" only.
- e. Denominational, language and cultural differences should not be allowed to overshadow the common task of religious broadcasters. Rather, they should be welcomed as stimulating variations of the One Community of Jesus Christ.

As a result of these findings, the first consultative conference assembled in the Ecumenical Institute at Chateau de Bossey — April 24, 1953. At this time the temporary International Study Committee gave way to the permanent, formally established World Committee for Christian Broadcasting. Basically, the Committee looked toward the stimulating of Christian radio/television efforts in all countries and the facilitating of an exchange of program ideas and pertinent information with all those concerned with the use of the broadcasting media for the dissemination of the Gospel Message.

See the next page

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It was agreed that the WCCB would function under two co-chairmen, with area (Asia, Africa, Australia and New Zealand, Europe, the British Isles, Latin America, North America, the Near East) representatives (two for each area) — who would, in turn, form sub-committees in their individual areas. It was further agreed that the WCCB would not consider itself as an official representative of worldwide Christian broadcasting, but rather as a committee for the stimulation of such activity.

With these aims in mind, the WCCB approved the publishing of "The Christian Broadcaster" — a quarterly religious radio/television journal with both English and German editions. Following its first appearance in late 1953, the journal was received with a steadily increasing enthusiasm. It was fast recognized by religious broadcasting leaders as a helpful medium for the sharing of problems and the exchange of pertinent information and ideas.

In addition, since 1953, WCCB area representatives have succeeded in making valuable contacts with many institutions and individuals active in the field of Christian radio/television. This desirable advance has been evident in sundry WCCB regional conferences.

First Conference in 1957

A highlight in WCCB history was its first World Conference — in Cronberg Castle, Frankfurt/Main, Germany, April 25 to May 1, 1957. Participating in this conference were more than one hundred representatives of Christian broadcasting stations around the world, together with leaders of Christian corporations, agencies and groups — including commercial networks — who broadcast the Christian Message through the programs of many hundreds of stations in all continents.

Theme of the conference was: "Through Radio/Television — Bringing Modern Man to a Christian Life." This subject was considered from the angle of the varied religious, cultural and social patterns of the different continents. Also placed under study were the most effective methods of approach to the industrial worker, the family, the housewife, the rural listener, young people. It became evident during conference discussions that, in the main, Christian broadcasting leaders were looking beyond the conventional use of sermons or devotional programs, coming to grips with the problems of concrete presentations to meet the many differing listener needs.

At the 1953 conference the WCCB voted a change in organizational structure: Chairman, Dr. Nicolaas van Gelder (Netherlands); vice-chairmen — Dr. Farid Audeh (Lebanon), Dr. G. P. Charles (Burma); secretaries — the Rev. W. Burton Martin (U.S.A.), Pfr. H. W. von Meyenn (Germany); two representatives for each area, as before.

Hitherto, there has been a feeling that maintaining the WCCB as an independent fellowship, without organizational connections, has been to its advantage. There is emerging a growing conviction, however, that it should have a stronger organizational structure and an adequate budget in

order to be effective at an international level. In the past, also, promising and continual contacts have been maintained through workshop and study conferences on a regional level. Here, too, however, the question is arising whether these contacts might not be still more effective against the background of a stable organization. In recent months this problem has become the subject of an extensive exchange of opinions — largely between the WCCB representatives of Europe and of the U.S.A., including the two secretaries — Pfr. von Meyenn and the Rev. Frederick R. Wilson, successor to the Rev. Mr. Martin.

And New Delhi in 1961

In addition to the other subjects to be considered (see program, page 32) at the second World Conference of the WCCB, to be held in New Delhi (India), November 6-14 of this year, will be the important matter of defining the over-all task of the committee, determining its future structure. There will presumably be no doubt that the WCCB should continue to serve as an international fellowship of Christians who are working professionally in some area of the radio and television industry; that membership should be open to all and independent of other international church bodies (such as the World Council of Churches).

There is certainly no doubt that there are important responsibilities to be carried by such an organization which are not currently being assumed by any other Christian institution or agency. These responsibilities include:

1. Providing (on the world level) effective co-ordination of Christian broadcasting activities through extensive consultation and the exchange of information via the WCCB journal, "The Christian Broadcaster."
2. Directing a continuing survey of existing and projected Christian broadcasting activities.
3. Cooperating with all concerned in a comprehensive study of the methodology of Christian communication.
4. Strengthening the personal Christian witness of its members in their penetration of the sensitive radio/television industry.
5. Providing necessary assistance through maintenance of an international roster of technicians and production personnel.
6. Sponsoring of such regional and international competition as is needed to insure the steady up-grading of all forms of Christian radio and TV programming.
7. Providing a focus of Protestant energy in the challenging field of intercontinental television developments.
8. Establishing a strategy for missionary stations that will assure the greatest possible effectiveness in the use of finances at their disposal — working toward denominational co-operation.

As the Roman Catholic radio and television leaders have united in UNDA (International Catho-

lic Association for Radio and Television), there would seem to be an urgent need that non-Roman-Catholic, Christian groups in the same field of concern work toward a more effective cooperation. In the light of today's needs, it is clear that there is a demand for more active and intense fellowship, uniting our Protestant broadcasting groups and challenging them to mutual action.

The Message for Our Day

We are living in a time similar to that of the first Christian congregations in the Holy Land: there is chaos of nations among our world politicians; there is a lack of genuine concern for the people. In the midst of it all the Christian Message, the Gospel, stands as the only point of direct help, the everlasting source of strength and wisdom in this tumultuous world. Meanwhile, to us have been given the powerful instruments of

radio and television, for taking this Gospel to all peoples.

As Christian broadcasting leaders we covet close relationships in the execution of this responsible task. We would work toward the perfection of a fruitful cooperation. We are not thinking in terms of a mere "forming of organizations" or assembling for international meetings, however fine. We are moved by the urgency for teaching and preaching the Gospel to the bewildered and helpless peoples of our time. This urgency is great. It countenances no reluctance, no restraint, no timidity before difficulties. There are, indeed, obstacles along the way — but these can surely be conquered through a dedicated compliance with the command of our Lord Jesus Christ:

Go ye therefore and teach all nations...

H. W. von Meyenn

Continued from page 3

of some of the atheistic papers in Soviet Russia. One of them, taken from "Nauka i Religia" (*Science and Religion*), quotes a sixteen-year-old high school student who, in writing to the editor of an atheistic journal, declares:

❧ "I have never yet believed in God. I read your paper regularly, and also the latest atheistic publications. But I regret to say that the books written about atheism are boring and uninteresting. They are very vague on many points which one wants to understand, too.

"The thing is, my mother believes in God. I try to convince her that she is wrong, but so far I have not succeeded. When I tell her there is no God, and that there are no Saints, she refers to the Bible and to the explanations of the clergy. And then I don't know what to answer. All I can do is to retreat.

"Dear editors, it would be very nice if more interesting, readable books about atheism could be published for the many school children. They should explain in detail how life began on this earth, how the Bible was written, and what the different sects believe."

It is obvious that atheistic materialism has taken captive the mind of a whole new generation in Russia. But the above complaint by a Communist high school student reveals the lurking doubts in the mind of a Communist youth, and poses questions that their atheistic teachers cannot answer. The time may yet come when the grandchildren of Nikita Khrushchev and Yuri Gagarin will appeal to our grandchildren and ask: "What can you tell us about God? What insights do you have to share with us concerning the nature of our being? What happens to us after we die -- and what lies beyond history?"

❧ All honor to those who... are proclaiming every day the answers to these questions, as revealed through the good news of God in Jesus the Christ. These are the builders of temples still

undone... If we strongly and courageously preach the faith that makes men free instead of devoting all our energies to questions of face, prestige and military strategy, we shall surely see the Kingdom of God coming with power in our day.

NOTE: Dr. Dahlberg is pastor of the Delmar Baptist Church of St. Louis (Missouri) and past president of the National Council of Churches in the U.S.A. "Temples Still Undone" is an abstract of an address given by him at a New York City luncheon when Dr. Ralph Sockman (see page 54) was granted an Upper Room Citation for outstanding contributions to world Christian fellowship.

FROM YOUR EDITORS:

In planning this issue of "The Christian Broadcaster," we had in mind two groups of readers: those of you who will be with us in New Delhi for the WCCB international conference this November and those of you whom we wish were going to be there. Which is to say, we had in mind our entire mailing list. Over-all subject matter pattern, therefore, is:

1. A brief summary of What-Is-to-Happen in New Delhi. See "Communication to the World of Today" (page 6) by Hendrik Kraemer . . . WCCB Conference Program (pages 32-33) . . .
2. A quick review of WCCB history and policies (since the entire matter of the future structure of WCCB will be under study at New Delhi). See: "WCCB Looks to the Past and to the Future" (page 21) . . . The Camera on WCCB Representatives (page 34) . . . "1957 Statement of WCCB Broadcasting Policies" (page 60).
3. A selection of feature articles and papers presented at other conferences that deal with subjects to be considered at New Delhi.

So much for this "Pre-Conference Issue." As soon as conference material can be assembled and edited and printed and proof read, you will receive your "Conference Issue." Admittedly, it may come to you in Post-New-Year's 1962 mail -- because all of these procedures take time, with such a limited staff -- but IT WILL COME!

LEADERS

in Communication

SPEAK . . .

MASS MEDIA SEMINAR

Union Theological Seminary

New York City -- June, 1961

Twenty-nine religious broadcasters, denominational officials, seminary professors and British and Canadian programmers registered for a week-long strategy seminar at Union Theological Seminary in New York City last June. Chairman of the Seminar was Dr. John W. Bachman, professor of Practical Theology at Union, who will be one of the program leaders at the World Committee for Christian Broadcasting Conference in New Delhi in November.

Purpose of the Seminar, according to Dr. Bachman, was to bring together theologians, evangelists and religious programmers in an effort to reach some helpful conclusions on the communication of the Christian Faith, with special emphasis on the various mass media tools.

For conclusions reached during the week of analysis and discussion and drafted by the Seminar Findings Committee see page 29.

* * * *

DR. ROGER SHINN Discusses

CHRISTIAN FAITH ...

CHRISTIAN COMMUNICATION

.... The topic this afternoon is "Christian Faith and Christian Communication." The word *and* connects two basic subjects that we are dealing with all week: Christian faith -- Christian communication. As we go on, I hope we'll agree increasingly that *and* is too weak a word here. Perhaps we need a verb -- perhaps the verb *means*. Christian faith *means* Christian communication, *requires* Christian communication. But we're starting with the word *and* because it's a neutral word, because it is open-ended and leaves us free to go in the directions that we find wise.

I should like to say three things this afternoon about this subject: "Christian Faith -- and Christian Communication."

The first I have already hinted at: *the Gospel and its communication are not really separable*. The Church cannot appoint Committee A to study what the Gospel is, then send its findings over to Committee B, which thinks up ways of communicating them. That procedure, which I'm afraid has sometimes been used, assumes that two different activities are involved here -- two processes in inquiry, discovery, perhaps of revelation. And that assumption won't work.

In the terms of traditional theology, what I'm saying is that dogmatics and apologetics are not two different disciplines. You do not get the dogmatic theologians to decide what the faith is, the apologetic theologians to figure out how to communicate it. The reason is that communication is inherent in the Christian Gospel itself.

We can see this very clearly in some of the characteristic biblical language. The biblical language is generally the language of communication. Take the word *Gospel*. *Gospel* means *good news*. And reporting it, telling it, belongs to the very essence of news.

Or take a second frequent phrase of the Bible, *the Word of God*. Martin Luther defines the Word of God as "the Gospel of God concerning His Son." *Word* is one of the dominant motifs of Scripture. It dominates the account of creation in Genesis 1, it dominates the message of the prophets, it dominates the beginning of the fourth Gospel ("*In the beginning was the Word...*")....

Let's take one other example from the language of the Gospel. What is the content of this "good news"? The content is frequently described in terms of *reconciliation*. "In Christ God was reconciling the world unto Himself," says Paul.

The Christian Broadcaster

And God has given us "the ministry of reconciliation." Now, reconciliation is one of the profounder forms of communication. And the import of a good deal of the New Testament Gospel is that reconciliation is not something that just happens, whether or not we are involved — as *General Motors* stock goes up or down regardless of whether I own any shares of it or not. The validity of what happens on the stock market is not affected by my learning about it.

Reconciliation versus Communication

You cannot say the same thing about reconciliation. If I am being reconciled and am at God's bidding involved in a ministry of reconciliation, it's obviously necessary that something is communicated to me and that I am involved in the process of communication. And so the communication of the Gospel is the ministry of reconciliation. In this sense communication is the whole life of the Christian community. Communication takes place when reconciliation takes place.

In this seminar I suppose we are concentrating on a limited part of Christian communication. That is, we are not dealing specifically with the Sacraments, which are part of the ministry of reconciliation and the life of the community of reconciliation. We are not dealing primarily with the church's works of mercy. We are studying communication in the more conventional, specific sense — the techniques and processes of particular kinds of communication in our contemporary world. Nevertheless, the content of this more specific form of communication is the content of the Christian Gospel, in which communication means reconciliation.

Hoping for successful communication, striving for it, we may fail. And the failure may not be our fault. When we fail, perhaps we judge too readily that it's not our fault. But then, sometimes, the failure will not be our fault at all. The failure may be due to our integrity.... We may fail to get across because we're not willing to cheapen what we want to say and communicate on a more trivial level.

Nevertheless, we are entrusted with a ministry of reconciliation. To do this reconciling work we must communicate. So we yearn to communicate, we aim to communicate. And we are frustrated when we do not communicate. Our aim is successful communication, but the criteria of success are in the Christian Gospel, the criteria of success finally are within this context of a ministry of reconciliation....

There Is a Corollary

The basic theme involves a corollary which, although pretty obvious, we have to think through over and over again. *Some kinds of communication that are effective for some purposes may destroy our purposes.*

We are talking about the communication of good news in a ministry of reconciliation. And here the Gospel and its communication are indeed inseparable.

Note some quick examples. One kind of communication that is very effective for some pur-

poses aims at the development of a conditioned reflex. Military training deals with this kind of communication in part. The Army drills soldiers to hit the ground when they hear firing. They don't stop and reason about this. The conditioned reflex does the job. After you've hit the ground you may reason about the next thing to do. But the drill teaches an automatic action, and it is an effective form of communication for some purposes. Conceivably, some bright-minded communicator might get the notion of teaching people: when you hear trouble, let your knees hit the ground. But if this builds up as a conditioned reflex, your knees will not be hitting the ground *in prayer*, because prayer never is done with the meaning of a conditioned reflex.

Again, take the frequent use of advertising devices where the attempt is simply to build up a process of association, to repeat something so often that, even though it may irritate you, when you hear *beer* you think of *Budweiser*. We might develop a system of communication that would lead people when they hear or when they think *American way of life*, to think *Christianity*; when they hear *Christ*, think *First Methodist Church*. This would not be Christian communication. It would be a kind of communication, effective for some purposes, that destroys the real purpose of communication within the context of a ministry of reconciliation.

Additional Examples

Take a second example, which we were hearing about some time ago — subliminal advertising. This subject has its cheerful aspects. First, it is not so effective as some people thought. This encourages me. Second, the American public tended to get a little angry at the whole notion. This, too, encourages me. But subliminal advertising has a certain kind of effectiveness. Conceivably, it might be developed for religious purposes so that people could be tricked into absorbing a religious message. But such a device, I suggest, would really destroy some of the major purposes of Christian communication. For I should think Christian communication is always an appeal to man's freedom, and to trick him into something by bypassing his freedom really defeats our purpose.

Consider a third example. It is easy to devise communication that appeals to motives that actually defeat your purposes. I've seen films on stewardship that tried to convince people that probably in the long run they would be wealthier by tithing. Now, the film may have led some persons to tithe, but at the cost of losing the meaning of stewardship. Similarly, preaching or persuasion that appeals basically to fear or to intolerance or to attitudes of joining a superior in-group may be effective in their way, but I should think they actually sabotage the purposes of Christian communication.

In all this it is evident that we cannot separate method and content entirely. And this is simply rephrasing my earlier comment that Christian faith and Christian communication are not separable. Of course, method and content are not identical, and there are possibilities of experimenting with methods to see how they work to transmit certain kinds of content. Yet every method includes some element of implicit content.

See the next page

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For instance, if you want to give a message about the dignity of man, you cannot do this by methods that basically deny the dignity of man.... There are methods that treat people as puppets, that simply try to indoctrinate them mechanically. Such methods, even if used to indoctrinate people with the message of the dignity of man, implicitly communicate a denial of dignity. The implicit communication involved in the technique is likely to be more effective than the explicit message communicated.

At this point, John Bachman — in his book on this subject — has given us a fundamental criterion for examining our methods: "Is the listener-viewer treated as *man* or *less-than-man*?"...

Let's grant quickly that there is a technical aspect of communication where the convictions of the operator make rather little difference.... That is, certain skills developed by technicians, who may be quite secular, have their important kinds of efficiency. As Christian communicators, whenever we use the techniques of our world, we want to use them efficiently rather than inefficiently. But in this process you come rather quickly to the point where the devices do begin to carry their implicit content. That is, you cannot simply take over the devices of technicians and say, "Well, now, they've taught us the methods, let's get in on the act and start using them." We can learn from them. We dare not be smugly superior to them or deride their knowledge; rather, we must constantly examine it and see what it means within the context in which we are working.

Let me summarize my first major theme: The Gospel and its communication are not separable. Method and content must be constantly related. The purpose of Christian communication is the exercise of the ministry of reconciliation and the techniques must be judged within that content. And the theology of the Church must also be judged in terms of its communicability.

There Must Be "Community"

The second thing I want to say starts from a phrase we hear often these days — "Communication and Community." We are told, rightly in large part, that communication requires some kind of *community* of discourse, some *community* of shared feelings and understanding, of common purposes, symbols and values. As Christian theology puts it communication requires some common history. All of us as Christians, as participants in this faith which has had so much to say about history, share a common history. And this provides us a realm of communication.

As Christians we believe, furthermore, that there is some common history of mankind. Biblically this is expressed in the theme that we are all offspring of Adam, that we are all the descendants of Noah. However much our histories may separate us as we try to talk to each other across national or cultural or religious boundaries, we certainly share something important in our history. There is a community of mankind which makes possible communication. Then, within the community of mankind are many sub-communities. It is harder to talk *across* the sub-communities than *within* the sub-communities.

The common talk about communication and community easily degenerates into certain sentimental clichés which we hear these days. We are told, for example, that communication between the Negro and the white has broken down. There is a truth to that, a tragic truth which we've got to do something to repair as fast as we can. But there is also a kind of sentimental falsehood to it. James McBride Dadds unmasks the situation in a telling manner. The white man, he says, shouts, "Boy!" Nobody answers. So the white man says communication with the Negro has broken down. Well, maybe what has happened is that certain kinds of communication are just being achieved. The Negroes are communicating, for the first time to a lot of people, their message, "We don't like things as they are." They're communicating that more effectively than they did in the old days when, by the testimony of some people, there was more of a "community" of discourse.

Disruptive Effects

Similarly, Christian communication may have a disruptive effect. Jeremiah complained about the prophets who cry "peace, peace" when there is no peace. And sometimes the Christian message reminds us that there is no peace. It unveils the falsity of the community that we have. This is why I want to warn strongly against any distortions of the idea that communication and community go together snugly.

Yet the profound truth is that Christian communication both assumes community and aims to create, perhaps I should say *restore*, lost community. What then happens when community is lacking? How do you communicate to a group of people who do not live in meaningful community with you or with each other?

This was the problem of the Early Church. As you read the *Book of Acts*, you find that the Apostles, traveling about the Mediterranean world, usually started preaching in a synagogue. Here was a community of discourse. Here the Christian message made a kind of sense. People could, at least to some degree, understand and accept or reject it. Gentiles, who had a different history, could not understand the message of the Messiah, who fulfilled prophecy. So the Apostles tried to discover a community of discourse, shared with the Gentiles. They addressed the community that was there in order to show it the possibilities of a richer community. They did this through works of mercy and through preaching the Gospel....

Community Symbols Are Fading

Community in the world today is at least as broken as in the time of the Roman Empire. The symbols of community are worn and faded in this world. They have both some lingering power and some lingering tarnish from a Christian heritage. As we try to communicate we have an advantage that the Early Church didn't have: our symbols are not completely strange to men. But we also have the disadvantage: our symbols are already known and misused. So, in a way, it's harder to break through than if they were fresh and we could explain them for the first time....

For us the problem has its double aspect. First, the traditional community is attenuated,

its store of common symbols and its common purposes weakened. Communicating even within the Christian Church, which only by grace can we call a Christian community, we run into this problem. Second, the use of mass media reaches an audience among whom community is extremely thin. Insofar as the audience of the mass media is churchmen, their awareness of community in the scattered places where they see and hear is probably less than when they're in church. Insofar as the audience is the general public, the awareness of community is still less.

For this reason I would suggest that Christian communication via the mass media had probably better work for limited objectives. Now by limited objectives, as I hope to emphasize a little later, I do not necessarily mean shallow objectives.... When I urge working for limited objectives, I don't mean just the trivial ones -- just the arousing of interest, for instance, in hope that other methods of communication will go farther. To take an obvious example, the churches do not administer the Sacraments via television. The administration of the Sacraments is one of the traditional forms of Christian communication, one of the forms of the ministry of reconciliation. It's a form that, so far as I understand it, requires face-to-face, physical proximity. To see the Lord's Supper on television may have its educational function, but is not the same as to participate in the celebration of the Sacrament.

Congregational Worship Impossible

I believe that the best television cannot accomplish congregational worship. You may get better preaching on TV than you get in your own church; you may get better music. But you lack the physical gathering of the congregation, which is an important element in the worship of the church. Radio and television may be a valid substitute for shut-ins. There may be many good effects in radio and television worship, as some people testify. I'm not saying it shouldn't happen. I'm saying it is not congregational worship. We'd better recognize this, limit our objective at this point.

What is accomplished by the annual televising of an Easter service, so often the one in Washington, this year the one in Riverside Church? I ask that question not cynically, not saying it should not be done. If it's to be done, I should think it should be done rarely, and with the realization that it is not congregational worship. Checking myself and my family as we watch these things, I find we set ourselves up not as worshipers, but as amateur drama critics. We ask, "How's he doing?" We're not part of the congregation -- even when it's our own church and minister. The communication comes to us as an audience rather than a congregation. And that's an important distinction...

Awareness of a limitation does not make the effort unimportant. Limited objectives, as military science teaches, may be highly important objectives. And that leads to the third comment.

This third comment concerns the possibilities in "indirect communication." The idea of indirect communication is one of the major themes of the existentialists of the nineteenth and twentieth centuries, and it is extremely significant for our



RNS PHOTO

ERNEST GROSS (left), chairman of the National Council of Churches' Department of International Affairs, with DR. JAMES H. ROBINSON, director of "Operations Crossroads Africa," following an NCC-sponsored service on World Friendship and Peace.

purposes and methods. The basic thesis of the idea of indirect communication, as developed by Soren Kierkegaard, is that nothing very important can be told directly by one person to another person. The significant truths cannot be verbalized in propositions and handed over from me to you. Any important truth demands an element of personal discovery and involvement.

Let me give some examples that for the moment are not particularly theological -- just to put this in its simplest form. The least adequate example, and yet a valid one, is in the teaching of science. Why in teaching elementary courses of science in our high schools do we go to all the trouble of building laboratories and having students do experiments, when they could look up the experiment in any book and tell how it's going to come out? Science is an objective form of knowledge. The books are more accurate than laboratory work of beginners who make a lot of mistakes. However, the science teacher wants to communicate more than results. He wants the student to participate, even on a very elementary level, in the work of science itself.

Meaning Not in Words Alone

Now come to a somewhat more profound proposition. Suppose I say to someone -- my wife or my child -- "I love you." Or suppose I say, "God loves you." These are factual propositions, but what do they mean? Their meaning depends on whether they are lukewarm or passionate, hypocritical or truthful, conventional or highly personal. The meaning is not in the bare words but in the relationships which they express. And you can never communicate the real content directly by the proposition. If my children are to believe I love them, it will not be because I've told them so, but because somehow in our relationship they have discovered this.

Now take a last example. Suppose you teach a course in art appreciation. You line up a group of paintings, and you teach the pupils: these are good paintings and those are bad paintings. The pupils memorize what you say. Then a few days

later you give them an examination. You present the same paintings and ask the pupils to identify the good and the bad paintings. They probably get 100 on the test, and you think you're a good teacher. But suppose you bring in a new set of paintings and say, "Now, tell what's good and bad, and tell what you mean by *good* and *bad*." If all you've done is communicate conclusions directly, then the pupils won't be able to meet the new situation. If somehow you've been able to communicate an appreciation and understanding of what art does, they'll do as well with the strange examples as with the familiar ones.

The Aim Is Confrontation

As Soren Kierkegaard develops the theme of indirect communication, he makes the point that the aim of Christian communication is not to tell you something you need to know, but to confront you with yourself and God, so that you must discover the truth. You're not so much an ignorant person needing information, or even a seeker needing knowledge, as you are an anxious person running away from the truth. So the role of the teacher or communicator, he says, is the role of Socrates, who described his function as that of a midwife. He can assist another person in bringing to birth an idea or insight, but he can't give the idea or insight to the other person....

Without going very far into detail here, let me follow this theme just a little bit further in Kierkegaard. His own method in most of his early works was to write under a variety of pseudonyms, sometimes several in a single volume. His effort was not to be coy, not to tell the reader something without quite telling him, but to force him into an interrogation. In the clash of personalities and viewpoints among these pseudonyms the reader is forced to do his own thinking.

God's Communication

In his later writings Kierkegaard abandoned the "ventriloquism," as he called it, and wrote forthrightly under his own name. Even so, he did not give up the meaning of indirect communication. Rather, he testified to God's indirect communication. When God wanted to communicate with us most decisively, He did not appear in His power and glory, overwhelming us and telling us all we needed to know. He appeared as the suffering servant. In Christ, God is concealed from the observer. Only faith can recognize God. So Kierkegaard says, "The God-Man must require faith and must refuse direct communication."

Again he comments that when Pilate asks, "What is truth?", Jesus cannot answer him. The answer to Pilate is: the truth is before you, Christ is the truth. But this cannot simply be told. If Pilate cannot recognize truth, no telling will help.

In pointing out the significance of this for us, I recognize the irony in suggesting that Kierkegaard can be an adviser in the use of mass media. No one more valued the individual and despised all attempts to deal with persons as parts of the mass. Yet his method can help us.

The meaning of the doctrine of indirect communication for us is to open up the possibilities

of profound communication through the forms of art developed in the mass media. At this point the Christian significance of art is certainly not to be measured by how many commercials the art has for religious institutions. It is to be recognized in terms of the more indirect meaning of communication.

Here we have a double opportunity. Part of the opportunity is to make use in the churches of what people are seeing in theatres and on the screens in their homes.... The other aspect of this double opportunity is to explore our own methods of communication, asking what devices really communicate most effectively.

You can televise a church service, but most Christian television means working out new methods of communication using this modern technique. The indirect method here has a great promise, I think. It speaks to our semi-religious, semi-secular culture in ways that make people ask: Who am I? What kind of world is this? What are we all doing here? People who think they are completely uninterested in the Church and its message may respond to these questions. The mass media, using technical and financial resources unavailable to local churches, can achieve highly significant possibilities.

Earlier I suggested that we should aim for limited objectives but not shallow objectives. Now I am saying that we can sometimes work toward very profound aims in the use of mass media. If the most simple congregational worship does some things that the best television cannot do, the mass media in their turn can do some things that no single church can do.

There Are Limitations

Here let me mention some limitations on indirect communication. The first is that it can be a subtle form of manipulation, where you trick a man into something that you cannot argue him into. There is need for real integrity of purpose in the use of these methods. Again we come to Bachman's criterion: Are you treating the audience as *man* or *less-than-man*?

A second limitation is that Christian faith has its inescapably factual, historical aspect. After being for a few years a real devotee of indirect communication, I have come to the conclusion that finally there is an element of factual, historical information that must be communicated directly. Not every occasion calls for the whole account. But if there is to be Christian communication, somebody must sooner or later tell the story of God's deed in Christ. At this point, Zen Buddhism can operate entirely by means of indirect communication because it is a device of self-discovery. Christian faith can use indirect communication, but must also say something directly. The indirect method can make man aware of his anxieties, of his sin -- perhaps convey intimations of redemption -- but it can never entirely replace the telling of the historical message.

The third and last limitation I'd mention is the danger of too much aestheticism or intellectualism. I think the Church in its message has not very often made the mistake of concentrating on the *avant garde*. But the Christian enthusiasts

for esoteric art need here to remember Jesus' way of addressing the common people. We need to remember also that the Christian message is a call not just to appreciation, not just to self-understanding, but to commitment and service. The Christian message must issue this call, but not necessarily prosaically and dully. So the methods of indirect communication are not all of Christian communication, but they are an important part and a part which the mass media can do very well...

I've made three points. Let me end by just putting together the last two of them. Because of the nature of communication in relation to community and because of the nature of indirect communication, I would suggest that the mass media might best work for limited objectives, rather than trying to cover the landscape and do everything. But that those limited objectives are not necessarily the shallow objectives. They may be more profound than much of what we do in the most favorable circumstances and with the immediate means that the Church provides.

NOTE: Dr. Shinn is professor of Christian Ethics at Union Theological Seminary and author of outstanding books in his area of authority.

* * * *

DR. JAMES E. SELLERS

Considers Functions

of the MASS MEDIA

Protestantism, unlike Roman Catholicism or any other religious faith that I know of, has from the very beginning found its destiny tied up inextricably with the great modern media of public communication. I begin, then, by laying down a "doctrine" for us to consider: *we really don't have any choice about whether we'll make use of the mass media. What we have to determine is how these media are related to our Christian faith and how we may best use them in this new age of perplexity when most of the old rules of thumb have let us down.*

To be sure, a critic who wanted to discourage the Church from worrying too much about the proper techniques of communication could seemingly draw thunderous support from Martin Luther. To the first Protestants, the strength of the divine word was the opposite of the world's kind of strength. The world uses money, force, reason, wisdom, and the cleverness of the devil, Luther says. The Church, when it clings to the Word of God, is necessarily weak in the arsenal of temporal devices....

There is really far more here than meets the eye. The very distinctiveness of the Protestant revolt lay in its aim to rescue the Gospel from the grip of a few ecclesiastical proprietors and see it installed in the hearts and minds of the

simple laymen. This aim entailed a drastic shift in the means of communication, from the medieval system of oral instruction in the faith to a new system which sought to put the Scriptures (and instructions concerning them) into plain, ubiquitous written form. The object, of course, was to make the written word a means of faith to be placed in the hands of all believers. The new system depended structurally on the availability of the written word to the laity at large. But this is to say, specifically, that it depended on the printing press, the one means available at that time for reproduction of multiple impressions. It is to say, in short, that the Protestant Reformation depended — not accidentally but in principle — on what we now call the techniques of mass communication.

Indeed, when Luther is reflecting on this aspect of his activity, he is quite ready to concede the point. God's Word impresses human talents into its service and makes them useful, so that preaching may be done through all the literary and graphic arts — singing, speaking, writing, painting. (*Luther's Works*, XIII, 168)....

There Are "Sophisticated Doubts"

The simple enthusiasm of the sixteenth century reformers for printing has been succeeded by our sophisticated doubts in the twentieth century about all mass media. The multiplicity of books on the subject — Dillistone, Kraemer, Boyd, Bachman, Parker, Moreau, DeWire — these have a market because we are drifting along on a sea of uncertainty; and seminars like this one are a sign of the same thing.

Some among us in Protestantism — though no one here, possibly — are tempted to think our cause might be furthered if we could simply interdict the further use of the mass media in the Church. Let us keep in mind, however, that in the sixteenth century it was the enemies of Protestantism who wanted to do that — and indeed, did. For in 1533, the King of France published an edict limiting the number of printers in Paris to twelve and providing the death penalty for printers and distributors of works of Protestant tendency. Such was the power of the new reality of mass communication by which access to the word was put into the hands of believers.

What has now happened? Why are we so doubt-ridden today about the service rendered the Church by mass media? I think we can move toward our aim of considering the functions of the mass media by examining three reasons for our doubts.

1. Luther's audience was a "public," but not a "mass." Ours is a "mass," but not a "public." This is the problem of the *hearer*.
2. The modern devices of communication have become not agencies of personal encounter, as the printing press was for Luther, but rather coupling links of a very different character. This is the problem of the *media per se*.
3. The aim and purpose of Christian communication has changed, too, at least in certain ways, and the modern proclaimer has had a very difficult time figuring out what he is supposed to do with mass media even after he

learns how they work. This is the problem of the proclaimer.

"Public" Versus "Mass"

First, let us take the change from "public" to "mass." I use these words somewhat arbitrarily — at least for theological circles. Indeed, we are used to thinking of "public" in Kierkegaard's terms — as identical, in other words, with the "mass." Here, I am following, instead, the distinction between the two made by C. Wright Mills in *The Power Elite*. In this study he reminds us that we live in a "mass" society which has lost, — or is gradually losing — its old quality and character of being a "public." What is the difference? In a word, within a genuine "public," there is a kind of parity between the proposers of opinion and the opinion. In a "mass" society, on the other hand, the proportion is upset, there is no one-to-one correspondence between speaking, on the one hand, and hearing and responding to the words of others, on the other hand. The leaders of communication today are opinion-makers or *shapers*; the members of the mass society are opinion followers....

To put all this in theological terms, we can speak of the slow disappearance of a community at large in Christendom of mutual respondents. Luther's notion of the congregation, in which believers received the written word and perused it and responded within the community to its call, has nearly been crowded out of our society. Now too often the recipients of communication in our society are a collectivity of individuals who are expected and who expect to have their ideas shaped for them by the sachems of government, business, military affairs, education and the entertainment industry.

Communication Is Two-Sided

"All (true) communication is to some degree two-sided," Roger Mehl reminds us, in *Le Rencontre d'Autrui*. "It always implies an alliance" — between contracting parties. "It stirs up connivance" — for agreement is not always immediate or *pro forma*. "It is in the proper sense a conspiracy" — against the status quo, Mehl points out, in which the participants face each other and probe each other's minds. He proposes the biblical story of Jacob wrestling with the angel as the proper symbol of communication. If it is real communication, this duel will not go on forever; the participants will end up in some kind of accord, for communication is, as Mehl puts it, an "amorous combat." And yet it always begins with the recognition of the other as the *other*; it goes on between centered selves capable of responding.

What appears and is supposed to appear in the process of communication is the emergence of another before me — his transcendence. To communicate with him is not to run an inventory on him, to treat him by prescription, to annex him to my operation. It is rather to bow to his transcendence, to acknowledge his presence. But this grappling, Christianly speaking, goes against the backdrop — or promise — of men living together. And so the consequence of communication, Mehl goes on, is that I am led to believe in the other and the others to believe him and them capable of receiving my communication — and of answering it.

Communication means, then, *letting the other offer himself to me....*

Now I think it is important to see *why* communication is this way. We like the word "encounter" and we have glorified those existentialist theologies which make a liturgy out of the isolation of the self. I'd much prefer to assign the whole business of one man's *otherness* from other men not to the glory of man, but rather to his fall. On the level of human relations, our status as "fallen men" means our status as men separated and divided, men broken off from communion with God, broken off from communion with nature, broken off from communion with each other. That is what we have all done with ourselves....

Even in a "public", then, of centered, responding selves, we engage in communication as a substitute for communion. But in a mass society, we are one step worse off than that even: we have concealed the fact from ourselves that we are broken off from each other.

Not Always True Communication

That brings us, then, to the second point, for the techniques of mass communication, as employed conventionally today, tend to encourage us in this concealment; they tend to mask this true communication and to help us to substitute something else for it.

Gerald Carson, in his study, *The Old Country Store*, provides a striking example of the way in which the mass media can come upon the scene and appear to offer true communication, but turn out to offer something very much less than that. He discusses the eagerness with which rural residents seized upon the avenue to the rest of the world opened by the advent of rural free delivery.

Brokers who dealt in mailing lists accumulated thousands of names by the appeal "Get Lots of Mail." It was like cutting a picture window on the world for a lonely resident of Hard Times or Skunk's Misery to know that all he had to do was to send in his name to the list broker and it would soon go "whirling all over America," bringing back free samples of magazines and papers, as well as news of astonishing discoveries in the field of patent medicine. (pp. 270-271)

This is the revolution in communication that we hear about. "Thanks to the technical conquest of time and space by the daily press, modern travel, the cinema, wireless, etc.," Karl Jaspers observes, "a universalization of contact has become possible. No longer is anything remote, mysterious, wonderful. All can participate as witnesses of events accounted great or important. Persons who occupy leading positions are as well known to us as if we rubbed shoulders with them day by day." (*Man in the Modern Age*, p. 48)....

"What is today common to us all," says Jaspers, "is not our humanity as a universal and all-pervading spirit of fellowship, but the cosmopolitanism of catchwords in conjunction with this spread of world-wide means of communication, and

Continued on page 35

In NEW DELHI

India



The PLACE:



VIGYAN BHAVAN CONFERENCE HALL: Site of the Third Assembly of the World Council of Churches, Nov. 18 - Dec. 6



JAMA MASJID MOSQUE

THE
CENTRAL
SECRETARIAT



The Program:

Presiding Officer:

Dr. Nicolaas van Gelder
(Amersoot, Holland)
Chairman, World Committee for Christian
Broadcasting

Monday, November 6

Afternoon

3:00 Opening Worship:

Dr. G. P. Charles
Conference Chaplain
(Rangoon, Burma)
Chairman, Audio-Visual Commission
of the Burma Christian Council and
of the East Asia Christian Mass
Communication Conference

3:15 Welcome to New Delhi:

Bishop Gabriel Sundaram
(Lucknow, U.P.)
President, Christian Association
for Radio and Audio-Visual Service
(CARAVS) in India

3:25 Keynote Address:

Pastor Hans Werner von Meyenn
(Bethel-Bielefeld, Germany)
Secretary, World Committee for
Christian Broadcasting

4:00 Conference Patterns and Objectives:

The Rev. Frederick R. Wilson
(New York, New York)
Secretary, World Committee for
Christian Broadcasting

4:40 Announcements:

Dr. James E. McEldowney
(Jabalpur, India)
Leonard Audio-Visual Aids Depart-
ment, Leonard Theological College

Tuesday, November 7

Morning

9:00 Morning Service: Conference Chaplain

9:15 Communication to the World of Today

*The Christian Broadcaster and the Non-
Christian Religions*

Dr. Hendrik Kraemer
(Driebergen, Netherlands)
Former Director, Ecumenical Insti-
tute, Bossey (Switzerland); Pro-
fessor, History of Religion, in
Leiden University

10:30 Recess

11:00 What We Are and Will Be Doing

East Asia Area Reports:

Mr. Mathew Ogawa
(Tokyo, Japan)
Director, Audio-Visual Aids Com-
mission, Japan National Christian
Council

Canon Austin Charles
(Wellington, New Zealand)
Director, Commission on Tele-
vision, National Council of
Churches (N.Z.)

Dr. G. P. Charles
(Rangoon, Burma)

Afternoon

3:00 Special Session:

WCCB Officers and Area Representatives

4:00 Discussion Period: (On morning lec-
ture by Dr. Kraemer)

6:00 Listener Research and Evaluation

Theory and Science of Research

Dr. John Bachman
(New York, New York)
Professor, Practical Theology,
Union Theological Seminary,
New York City

7:15 Evening Service: Conference Chaplain

Wednesday, November 8

Morning

9:00 Morning Service: Conference Chaplain

9:15 Communication to the World of Today

*The Christian Broadcaster and Secu-
larism: Dr. Kraemer*

10:30 Recess

11:00 What We Are and Will Be Doing

Middle East and Africa Area Reports:

Dr. Farid Audeh
(Beirut, Lebanon)
President, Council of Protes-
tant Churches, Syria/Lebanon

The Rev. Edwin M. Luidens
(Beirut, Lebanon)
Executive Director (Representing
Near East Christian Council), Near
East-Africa Radio "Voice of the
Gospel" Project

The Rev. Harold Fisher
(Beirut, Lebanon)
Executive Secretary, Radio,
Audio-Visual Committee, Near
East Christian Council

Dr. Yinka Olumide
(Lagos, Nigeria)
Director, Nigerian
Broadcasting Company

Afternoon

3:00 Special Session:

WCCB Officers and Area Representatives

4:00 Discussion Period: (On morning lecture by **Dr. Kraemer**)

6:00 Listener Research and Evaluation

Practical Problems in Broadcasting Surveying: Dr. Bachman

7:15 Evening Service: Conference Chaplain

Thursday, November 9

Morning

9:00 Morning Service: Conference Chaplain

9:15 Communication to the World of Today

The Christian Broadcaster and Nationalism: Dr. Kraemer

11:00 What We Are and Will Be Doing

Latin America and North America Area Reports:

The Rev. Cecilio Arrastia
(Havana, Cuba)
President, National Council of Churches (Cuba)

Dr. Robert McIntire
(Campinas, Brazil)
Director, Centro Audio-Visual Evangelico (CAVE)

Dr. Harry Spencer
(Nashville, Tennessee)
General Secretary, Television, Radio and Film Commission of the Methodist Church

The Rev. Lawrence McMaster, Jr.
(New York, New York)
Executive Secretary, Division of Radio and Television, United Presbyterian Church, U.S.A.

Afternoon

3:00 Special Session:

WCCB Officers and Representatives

4:00 Discussion Period: (On morning lecture of **Dr. Kraemer**)

6:00 Listener Research and Evaluation

Framework for Continuing Research: Dr. Bachman

7:15 Evening Service: Conference Chaplain
Friday, November 10

Morning

9:00 Morning Service: Conference Chaplain

9:15 Communication to the World of Today

The Christian Broadcaster and Active Atheism: Dr. Kraemer

10:30 Recess

11:00 What We Are and Will Be Doing

Europe and Great Britain Area Reports:

Afternoon

3:00 General Session:

Reports on Organizational Discussions and Decisions

5:30 A World Strategy for Christian Broadcasting

All-Conference Consideration

7:15 Evening Service: Conference Chaplain

Saturday, November 11

Morning

9:00 Morning Service: Conference Chaplain

9:15 Communication to the World of Today

The Christian Broadcaster and a Divided Christendom: Dr. Kraemer

11:00 Special Session:

WCCB Officers and Representatives

Afternoon

3:00 General Meeting:

A World Strategy for Christian Broadcasting: Continuation of Discussion, Drawing Up of Conclusions

Sunday, November 12

Morning Unscheduled

Afternoon WCCB - EACMCC Excursions

Tuesday, November 14

Morning Regional Conferences: (Under Chairmanship of Area Representatives)

Tuesday, November 14

Morning Regional Conferences: Continuation

Afternoon Joint Reception and Program for the WCCB and EACMCC

The PEOPLE:

Camera

on



Dr. G. P. CHARLES
Rangoon, Burma

W C C B



Dr. FARID AUDEH
Beirut, Lebanon



The Rev. OTTO DE CAMP (left)
Seoul, Korea
LAYMAN MATHEW OGAWA
Tokyo, Japan



Dr. YINKA OLUMIDE
Nigeria, Africa



Representatives

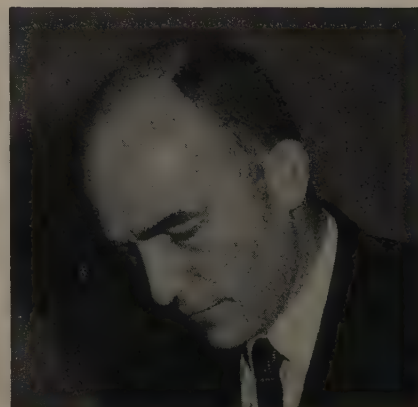
Pastor C. F. ROSENSTIEHL
Strasbourg, France



Pastor H. W. VON MEYENN
Bethel-Bielefeld, Germany



Dr. NICOLAAS VAN GELDER
Amersfoort, Holland



The Rev. FREDERICK R. WILSON
New York City, U.S.A.

the universalization of certain pastimes," (p. 30) -- "the clamour of puffery." In other words, we take advantage of such linkage as is offered by our most far-reaching devices of communication, but not really to engage each other or to partake of communication per se, for that would consist in reciprocal respect for the transcendence and presence of others. Rather, we shift to the surface relations and let our minds meet on such subjects as the World Series, last night's TV programs or the most ephemeral aspects of the day's news.

I have a feeling -- and here I show my bias as a magazine journalist, I suppose -- that this trickery, this concealment of the self is stepped up in the more complex electronic media. Let's take the telephone, for example, and notice how it comes in between us and allows us to forget what is really involved in being in the presence of another person. I can say things on the phone that I could not say if I were face to face with you; I can take advantage of the fact that the fullness of neither of us is presented to the other. The communicator by wire really does not confront his respondent as a person...

Television, which appeals both to sound and sight, is even more potent as a weapon of concealment. One can draw a whole world-view from his TV set quite apart from any genuine communication with other selves. TV confiscates personality more often than it releases it, I fear.

Potential of the Printed Page

Because it is less overwhelming and compulsive, print seems to me to possess the greatest potential for mediating between selves without getting in the way, without concealing otherness or confiscating selfhood. I would add the caution here that we must not confuse true reading matter with the great body of reading matter designed for post-literates which is on sale at every news stand. And there are certainly exceptions to my perhaps strenuous generalizations about radio and television.

Paradoxically, while the mass media so often conceal what is right about personality, they also have a propensity for ferreting out and laying bare other things about us -- our secret sins, our private indiscretions, our undercover activities. This knack could be placed into the service of the faith, I think, but often it is done with a kind of prurency and perverse pride that swallows up all the authentic motives....

Because the media so often conceal personality and lay bare the peccadilloes, I think they really place themselves more often than not on the fringes of reality, always prying but never reaching the heart of the matter. They are too often well symbolized by the swarms of tramp photographers in *La Dolce Vita*, hovering perennially about events, intruding mercilessly, but having at the most a nuisance value.

Now I know this applies to the media generally more than to the special uses we here make of the media. Yet I think we are too cheerfully oblivious of the environment in which we communicate -- our symbols, however genuinely intended, can be

infected and overwhelmed by the wrong commitments and the bad faith of the world around us and its use of the media.

Goals Remain Undetermined

In the third place, I suggest that the situation of the proclaimer or communicator of the Word has changed, and that we now have doubts about mass media, because we are very much at sea on what our own goal of communication really is.

Luther's simple layman was a man brought up on the universal data of religious faith. Perhaps his faith was wrong, as Luther found him in the medieval church, but it was still faith of some kind within him down to the marrow of his bones. But we live in a world not of believers, not even of wrong believers, but rather of men without religion. Our problem, and I think Bonhoeffer's oft-quoted statement sums it up, is (as he says):

Our whole nineteen-hundred-year-old Christian preaching and theology rests upon the "religious promise" of man.... But if one day...we reach the stage of being radically without religion...what does that mean for "Christianity"?... How can Christ become the Lord even of those with no religion?...How do we indeed speak...in secular fashion of God?

We should frankly recognize that the world and men have come of age; that we should not speak ill of man in his own worldliness, but confront him with God at his strongest point; that we should give up all clerical subterfuges, and our regarding psychotherapy and existentialism as precursors of God.

At Vanderbilt we have just finished a seminar on Bonhoeffer, during which we spent a great deal of time trying to figure out what he could have meant by his call for "a non-religious interpretation" of biblical concepts. We finally decided that, among other things, Bonhoeffer meant that the word of God has to be proclaimed from now on at least as much in terms of acts and events as in terms of teachings and concepts and mental structures, the work of wordsmiths and image fashioners. He had in mind much more than the procedure of finding proper language to speak of religion and of requisitioning the right images and of finding appropriate devices to "communicate" to the so-called unchurched.

The Act Versus the Word

But how do you communicate events and acts? Surely, words and pictures seem a secondary kind of thing alongside them, much easier to deal with -- particularly if we assume that the Word of God is supposed to be embodied in those events and acts more than in our words and concepts.

This disillusionment with our capacity to communicate in terms of intellectual structure has its analogue in many aspects of theology. We are witnessing a revolt in New Testament studies that is against "the Christ of theology" -- and there is some agitation for a return to the Historical Jesus of deed as well as the Christ of word. That is to say, theologians are beginning to realize

that they cannot just talk about the *message* of the Early Church (*kerygma*), but must see the primary reality — not as words at all, but rather as the *acts* of Jesus, the events of His appearance among us....

This may seem afieled — but I want to suggest its direct relevance to the function of the mass media. Indeed, are we not at this point very close to a discovery as users of the mass media?

Is it not precisely in pointing to events rather than engaging in arty and intellectual discourse or premature "interpretation" that we can expect the most of the visual and auditory mass media? Does not television, when it concentrates on the explosive events in contemporary history, give us its best — and point us to the crucial areas where God is speaking? When the cameras take us, quite impersonally, to the Security Council, to Birmingham's police department, to Montgomery's bus station, to the political conventions, then it is doing for us what it can do best of all. I think we might well ask, then, how the mass media can be used to convey *apprehension of events* — events in contemporary history which speak as emergent realities illustrating or embodying the wrath and mercy of God....

Problem Is One of Encouragement

To put it quite simply, our problem as proclaimers is not to use the mass media first to impart a "doctrine of man" or any other doctrine to the unchurched, but rather to encourage in the press and other media a realistic portrayal of what is taking place on the level of men in conflict and, let it be said, in occasional agreement. The mass media, in short, are not pipelines for the transmission of finished religious teachings to men for whom the "religious *a priori*" as a way of thinking and living has vanished. But they are potential windows on the actions and events of our time where God speaks.

On the other hand, it is then the Church's task, *within its doors*, and by the aid of all the media (but chiefly, I presume, of the most primitive and simple mass medium, the printed word) to interpret these events. It cannot do this for the whole unreligious world at once, but rather must speak to those many who will gather to hear confirmed in teaching what they have already witnessed in event.

General Conclusions

I would summarize thus:

1. The audience of Christian communication is not, properly speaking, a "mass." It is, rather, a "public"...or a "congregation," where response as well as reception is part of the act of communication.
2. The mass media, as conventionally employed, all too often provide a surface linkage between men, obscuring the deep separation between men which is our unredeemed state and which we do not want, if possible, to admit.
3. The most hopeful devices to facilitate communication in this proper sense are those which apprehend the recipient in his singu-

larity, but which invite him to engage in "friendly combat" that finishes in fellowship. Reading is the classic medium for this purpose, but I would also include drama....

4. Mass media of all kinds can be more successfully used for Christian communication *within* a "gathered" community of some kind than for "reaching the masses." If you are dealing with fellow Christians, a prior universe of assumptions obtains, and the task of the proclaimer is to revise these assumptions, not to lay them down....
5. For communication to audiences lying beyond the effective magnetization of the Christian community, the mass media can also serve — but in other ways. First, they can act as conveyors of non-proclamatory material. They can tell about the Church as a temporal institution, as a welfare organization, as a business. Second, they can point to history, reveal events by focusing upon them, illustrate — non-religiously, if you will — the outworkings of the Word of God. These events must, however, remain "uninterpreted" except for those who participate in some fashion in a Christian community....
6. Whether we can have a gathered community at all is a genuine question — at least in the traditional sense of a *parish* — and I doubt that we can separate consideration of the function of mass media from the question of the nature of the church....Can you use intensely personal, indirect methods of communication on a mass audience and have any realistic hope that a community of the truly committed will result?
7. In sum, I would suggest that the media which promote communication in the proper sense are those which promote dialogue, which make use of the printed word and which permit perusal at one's own pace. I would suggest that the electronic and pictorial media and the press are best suited for attracting attention to the Church as an institution; for illustrating in bold strokes what is otherwise to be made clear and personal by reading; and to point beyond themselves in the society to the conflicts and crises which become the places where God may be speaking to us next.
8. I would, finally, return to the doctrine with which we started. Protestantism and mass media grew up hand-in-hand and share a common destiny. Because we don't seem to be bringing off very well the use of, let us say, TV today doesn't mean we can or should reject these newer media. The novel started as a vulgar and no doubt un-Christian device of communication. It had its rise, though, to the status of a potent art form — a means of communication in the proper sense. We must keep searching with an open mind to find how to use the new and perilous, dubious media that history has once again thrust upon us.

NOTE: Dr. Sellers is assistant professor of theology and Christian ethics at Vanderbilt University (Nashville, Tennessee). A recent book of his — "The Outsider and the Word of God" — is a study in Christian communication.



RNS PHOTO

DAG HAMMARSKJÖLD, dedicated United Nations leader who met his death while attempting to restore peace and order in the Congo, is shown here as of 1954 when he met with prominent churchmen at the World Council of Churches' Second Assembly in Evanston. With him is the former Archbishop of Canterbury, DR. GEOFFREY FRANCIS FISCHER.

Seminar Findings Committee

Draws Up Statements on the

COMMUNICATIVE TASK OF THE CHURCH

The communicative task of the Church is bringing men to make real the reconciliation which is accomplished by the Gospel — the reconciliation of man to God, of man to himself, of man to other men, and of man to nature. This task, which we may call "Christian communication," is inherent in the nature of the Gospel.

1. As we see it, this task consists of the following process:

- a. **Participation (Contact or Incipient).** The Christian communicator (that is, every Christian) must live fully in the world with the man whom he finds there. This means the communicator shares with that man his present estrangement, his conscious or unconscious search for the meaning of his own existence, the loss of formerly assumed directional patterns of his life. This mutual admission of common concerns, fears, the sharing of crises, is the necessary first step. (For our purposes, we consider that this process of participation is the Christian alternative to what is ordinarily called *attention-getting*.)
- b. **Preparation.** By his own conviction, the Christian communicator presents the

choices before man in such straits. This may be called "indirect communication," in that the communicator thereby "invites" his partner to see meaning in existence, to enter upon a "pilgrimage" of his own. Here our concern is evinced primarily through our actions rather than through any specific verbal message. (Here, presumably, the recipient begins to recognize the difference between his old life and what is possible for him, may begin to make response.)

- a. **Proclamation.** We should recognize our communicative task is never fully comprised of deeds. We are also called upon to declare in words the source of our common deliverance. In the past we have often reversed these two steps and have spoken before we acted. This we would caution against. (Because communication is a dialogical process, a conscious response by the recipient is called for.)
 - d. **Participation.** The next step is that the recipient enters into full participation now in some kind of Christian community — that is, he lives a life of sharing his own commitment in the mutual exchanges that constitute full Christian communication.
2. Can Christian communication in the full sense take place outside this "Christian community"? Yes or no. From the very first, even outside this community the promise of it is held forth. When the recipient takes even one step he is, in a sense, participating in this community. On the other hand, genuine Christian communication comes only with conscious decision and full participation.
 3. What do we mean by *Christian community*? In this seminar we have raised many questions about the structure, relevance and obsolescence of the parish or congregation in the conventional sense. We feel that considerable further study is needed.
 4. Can this task of communication be undertaken by means other than face-to-face contact? Historically, Christianity has always engaged upon this task by the use of other means also: Protestantism's historic use of the written word, liturgy, drama and art.

The character of the society in which we live today constrains us to take a careful accounting of special problems:

1. We live in a society where man in his natural habitat *demands* rather than *gives* and which makes it difficult to communicate with integrity because another kind of communication dominates. For example, in our consumer society, opinions and ideas are often shaped and handed down by the leaders of commerce, government and the entertainment industry. The recipient is therefore not used to responding as a person capable of making free decisions, nor does he want to. The danger is, therefore, that he will miss the whole point of Christian communication.



A bronze sculpture symbolizing Religion has been erected on Lafayette Mall in Boston as one of a group of representations of industry and learning in a city improvement plan.

2. Our society is suffused with traditional religious symbols (the Trinity, sainthood, justification by faith and others) which often have little or no meaning to the man of our culture. Even when the recipient professes religion, he may apprehend these conventional symbols without decision and commitment -- merely because that is what he is accustomed to doing.

Another consequence of the acceptance of this non-religious view of the world is the breakdown of cultural symbols which the Christian community has traditionally sponsored -- man, woman, family life, sex, ethics (business and personal).

In order to be able to communicate with the present society, we must candidly recognize the decrepitude of many of these old images and symbols, and be prepared to accept part of the blame. We must also be prepared, then, to rebuild or construct new images which convey the Gospel as powerfully as the old ones once did.

The temptation in rebuilding cultural and religious symbols is to allow them to point toward the values of the culture as such -- but as we have seen, our culture is one that too often offers only loss of meaning and false pride. Therefore, our symbols of communication should always evoke the conflict that is ever present between such a culture and the Christian Gospel.

3. Christians as well as non-Christians are victimized by our secular culture. This means that the distinction between *insider* and *outsider* is not clear-cut. Each member of the church is an outsider in some part of his existence, under some conditions and at some time. Thus, the communication problems we have spoken about inhere "within the Church" as well as without it.

We do think, however, that the consciously committed man of faith -- the *insider*, as we may call him -- has the potential to understand the forces of society and to interpret the Christian meaning of the symbols with which he and we communicate. It is with such consciously committed Christians that the potential lies for realizing the Christian community....

4. We must be careful not to limit our consideration to God's working in the world to the Christian community. He is continually operative in spheres outside of and too often not recognized by the Christian community, both in the lives of individuals and in the events of history.

We should recognize that very often the artist in our society (who may or may not be a Christian) may be far more sensitive to the "weather" of our society than we are. We should gladly accept him and his insights.

To now, Protestantism has always found a valid place for the mass media. But now we have powerful new media, and we live in a changed society. We inevitably have to ask the same question all over again: How can we use the mass media?

1. The media have been impressed into the service of our consumer society and contribute to its problems. One of the signal characteristics of our modern mass media is that they tend to reinforce pre-existing attitudes and motives, which may include the attitudes and motives of a consumer culture or, on the other hand, an inclination toward faith.
2. We may best consider this question by reviewing the process of Christian communication and inquiring, step by step, whether the media may be of service -- and, if so, *how*.
 - a. Participation (Contact, Incipient Participation). We believe that the media can assist us in seeking participation with the outsider. That is, they can effectively depict for all of us our estrangement, the loss of directions in our society, and the apparent meaninglessness of much of our culture. This is sometimes done well by commercial agencies of communication; we must accept and use their work as well as try to decide how much the church should venture on its own.
 - b. Preparation. We believe that the media can further assist us in demonstrating the qualities and actions of Christian life so that the listener-viewer recognizes them.

Our verbal-pictorial communication, in conjunction with the actions that are essential to this stage, may provide the incipient suggestion that the Christian life might be relevant after all.

Further, they may, through suitable dramatic forms, as well as portrayal of

Continued on page 35

significant events of our current history, permit this listener-viewer to begin to make a response -- to reinforce whatever desire to begin a "pilgrimage" he might already have.

- c. **Proclamation.** We are not clear in our minds about the service rendered by the mass media in fulfilling this step of Christian communication.

We are persuaded that whatever service is rendered is always within the context of other non-media forms of communication as described in (I) (3). We do believe that the mass media may provide the interpretation of events and actions in terms of their explicit Christian significance. We would not rule out the possibility that the media may, when used in this fashion, become agencies of proclamation in the formal sense. We do not believe that the media used by themselves can be expected to evoke the full, conscious response that the Gospel calls for.

- d. **Participation.** After a person has entered into full participation in some kind of Christian community, then the mass media can be useful to us in furthering and guiding the Christian life.

We would point to the special importance of instruction in the Christian faith for those who participate in the Christian community. We believe here a combination of media may be used -- books and other printed matter as the basis for comprehensive study, the electronic media for graphic illustration of themes and follow-through.

Given the plight of our culture, the awakening of ethical responsibility and exploration of ethical issues is a very real responsibility of ours. Touching Christian worship, we would think that the mass media may best serve by demonstration and instruction.

3. The foregoing uses do not exhaust the potential of the mass media of the Church. Let us frankly recognize that the Church is both a redemptive community and an empirical structure in society. As such, it renders mankind services other than the proclamation of the Gospel -- such as its hospitals, educational institutions and other benevolent services. Though it must rely on the commitment of its members to support such services, it must also call on the community at large to support them, and thus it needs to engage in publicity and public relations. Indeed, it must seek to build a faithful image of itself for these reasons, though it must also be ready to confess its shortcomings and its various failures.

We must rely upon the Holy Spirit to prepare the masses to receive the Gospel... There is nothing automatic in the Gospel compelling the masses to hear and believe that what we say is true.

(DR. CLYDE TAYLOR)

INTERNATIONAL COMMUNICATIONS WORKSHOP

Los Angeles, California

June 5-16, 1961

LAWRENCE McMASTER, Jr.

Speaks on POLICY

The task of religious broadcasting is to bring the mind of Christ to bear on the issues and events of today.

Speaking on "Religious Broadcasting Policy and Administration" at the 1961 International Communications Workshop in Los Angeles on June 14, the Rev. Lawrence W. McMaster, Jr., executive director of the Division of Radio and Television of the United Presbyterian Church, warned:

Religious broadcasting is not a big public relations department for God and the Church. Nor should it be in the business of spotlighting the good work of the Church as an institution.

Religious broadcasting is a means of helping to realize the mission of the Church by using its full resources to further God's will for men. Its long-range goals, according to Mr. McMaster, should include:

1. Finding creative writers for the media among dedicated Christians.
2. Assisting the clergy in developing effective broadcasting skills.
3. Stimulating the laity to contribute to the art by positive evaluation of broadcasting.

Amplify

* * * *

WORKSHOP SEMINAR

Draws Up SUMMARY

The purpose of the church's use of mass media is not to *transmit* but to *transform*. Towards this end, the seminar felt that the mass media might effectively be used to:

1. Evoke thought about Christian principles and way of life.
2. Create a desire for further information.
3. Direct persons to a source of information.

We are concerned about the image of the Church as it exists in the public's mind. This image can possibly be detected through opinion studies involving the sociology of religions -- how people act in and around the church. We should make use of existing information such as previous research, commercial opinion polls and census information. The image of the Church is the sum of experiences of people with the local church and with such agencies of the church as the mass media. A desirable image is an honest image.

Programming to Group Interests

Research indicates that personal communication based upon information received through the mass media tends to reach people of like classes or kinds. For example, if the Church wishes to reach the intellectual set, it must program to the interests of those within the intellectual strata of society, keeping in mind that intellectuals receive much of their information from reading and classical F.M. and A.M. radio programming.

We can develop better writers for religious programs in one of two ways:

1. By providing professional writers with finer theological understanding through religious training.
2. By providing church writers with additional writer training.

The kind of programming we do should be determined by whom we want to reach, not by the time made available.... It may be that in some circumstances radio is a more effective medium for communicating the Christian faith than is television, as it lends itself more completely to creative imagination. However, for maximum results all media should be incorporated into the total strategy of religious mass communication.

Need for Long-Range Research

There is a need for long-range, pure research the results of which may be taken by the practitioners and applied to current needs. Not all research needs to be concerned with audience alone. There is need also for analysis of organizational structure of religious mass media agencies, particularly as related to their responsibilities to and working arrangements with local communities and local churches.

When establishing a strategy for use of the mass media, the following elements are necessary:

1. Research -- to determine the needs.
2. Selection and training of personnel.
3. Determination of the structure of the national and local religious agencies so as to implement personal reinforcement of mass media messages.
4. Securing and apportioning of the budget:
 - a. A large portion of the national budget should be allocated to

local program and organizational stimulation.

- b. Apportionment of budget should be based upon recognized needs.
- c. In securing additional budget, needs must be made known. When needs cease to exist or when needs exist but are not recognized, budget support ceases.

Value of Shared Experience

We should utilize the knowledge and experience of outside resources -- such as communication specialists, public relations counselors, advertising specialists, social psychologists and mass media practitioners -- as well as contemporary theologians and church communicators -- to formulate a communication strategy for the Church. There should be periodic meetings of leaders in the church, the mass media and other related fields, to take cognizance of those changes affecting the Church and its use of the media....

Training should be carried on at these levels:

1. Judicatory level for ministers and laymen of single denominations.
2. Local level for communicators, providing "how-to's".
3. Regional and national level for executives who have policy-making responsibilities.
4. Seminaries making communication a part of the required curriculum.
5. Christian colleges -- evaluating the total curriculum in the light of communication theory.

Lay persons should be trained to evaluate the mass media out-put, that they might receive maximum benefit from them.

Station -- Church Relations

Sponsors of paid time religious programs should be prepared to provide a detailed external audit upon request to stations or interested parties. Free time should be provided religious groups on the basis of the number of adherents to the respective faiths within the service area of the station or stations concerned.

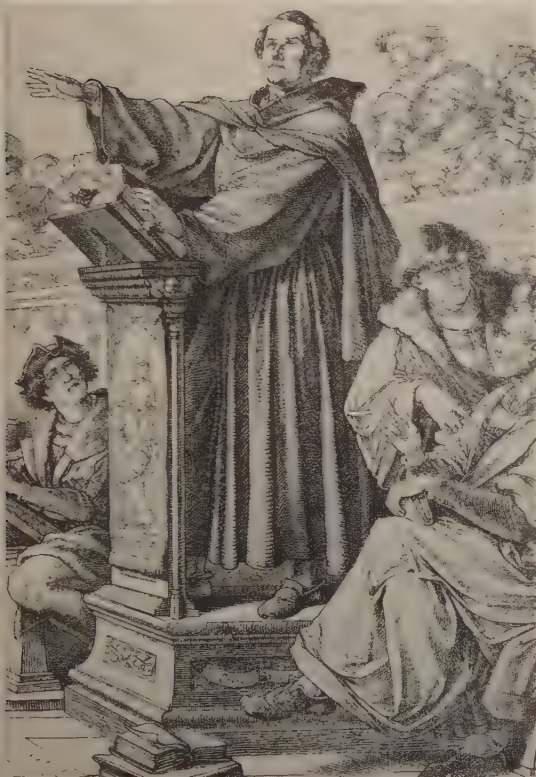
Religious communicators should call conferences at the local level with media representatives at least once a year, to coordinate efforts for meeting community needs. Religious communicators should participate in local and regional professional mass media organizations in order to develop understanding on problems of mutual concern. The churches should promote all good programs presented by local stations or networks -- whether produced by them or not.

NOTE: The Workshop Seminar which drew up the preceding conclusions was led by Dr. Kenneth Harwood, head of the Department of Telecommunications of the University of Southern California.

MARTIN LUTHER

Leader of the REFORMATION

1483 - 1546



Challenged to debate at Leipzig in 1519, Luther accepts -- and boldly asserts the supreme authority of the Holy Scriptures



Luther nails his 95 theses to the door of the Castle Church in Wittenberg on October 31, 1517 -- the day generally considered to mark the beginning of the PROTESTANT REFORMATION.



"Landmark in the struggle for free conscience" was Luther's appearance before the Diet of Worms in 1521.



In October 1529 Luther and the Swiss Reformer, Zwingli, meet in Marburg where, with other leaders, are drawn up the "Articles of Marburg," expressing agreement on sundry basic doctrines.



A study of Luther by the German painter, Holbein.

**WORLD CONFERENCE on
MISSIONARY RADIO
Milwaukee, Wisconsin
June 12-15, 1961**

ECHOES from...

Is radio an effective tool for evangelism? There were no doubters in Milwaukee at the meeting of the World Conference on Missionary Radio in June of this year. Speaker after speaker rose to express his conviction that God was daily working the miracle of conversion in the lives of radio listeners scattered around the globe.

That this conviction is shared by many thousands of faithful contributors in the United States is evident from the breadth and strength of the support being given the 29 different Christian radio stations now related to the WCMR. That the broadcasters themselves sense a great opportunity for further development is evident from the 10-year program adopted as an informal goal: 27 new Christian radio stations and 10 new Christian television stations by 1971.

Group Organization and Policies

The World Conference on Missionary Radio was initiated in 1954, when representatives of several American faith missions assembled and expressed their mutual concern for increased cooperation in the area of Christian broadcasting by forming a "Five Continent Committee." The result has been an active fellowship of missionaries who own and operate Christian radio and television stations and/or recording studios or service agencies.

These projects, although almost entirely independent from one another, are united in common commitment to the proclamation of the Gospel of the Living Christ. While missionary personnel directing and operating these projects is largely North American, reports from Ecuador, Monaco, the Philippines, Liberia and many points in between indicate that the involvement of indigenous Christians in program production is increasing.

As an association of Christian missionaries operating from the United States as its home base, the World Conference on Missionary Radio differs in function and composition from the World Committee for Christian Broadcasting. An international association of Christians professionally engaged in the broadcasting industry, the latter has a dual role:

(1) The drawing together of Christians of all nationalities as they represent the efforts of

their own indigenous churches and cooperative movements to make use of broadcasting as an evangelistic tool. (2) The influencing of the radio/television industry in each country by the penetration of these sensitive fields by Christians who have been strengthened in their faith and witness by association with other Christian broadcasters and are equipped under God to make an impact in their professional assignment.

The Milwaukee Conference above all else sounded clearly a note of unqualified enthusiasm for broadcasting as an effective medium of communicating the Gospel.

Other notes along the way. . .

The Time Is Now:

The urgency of the task of Christian Mission in this season of revolution and upheaval was emphasized by every speaker.

National Christians Must Communicate:

National Christians must have an increasingly influential part, not only in the voicing of the scripts but in their composition. Several speakers called attention to the fact that a Christian national was able to communicate the Gospel to his own people in ways and with insight never available to a foreigner.

Literature Must Be Integrated with

Program Production and Follow-Up:

In recognition of the tremendous value of literature and correspondence courses in radio program follow-up, a vigorous appeal was made for a new and comprehensive coordination of Christian literature and Christian broadcasting activity.

A missing note at the conference (unless this editor was not listening well), but one which may be implicit in several statements, was that of planning for the development of Christian broadcasting as an evangelistic tool in the hands of the national churches as they assume their primary task of proclaiming the Gospel of the Risen Christ to their own countrymen. As churches are planted by the miracle-working power of God, they need to

be equipped with every relevant and effective tool. If foreign evangelists have found the medium of radio appropriate, then national evangelists and preachers must be schooled in its mysteries — in order that it may become their tool as well.

The Milwaukee *WISN* made clear that the Gospel of the Living Christ must be proclaimed on the air. . . Now! . . . In national thought patterns! . . . With coordinated follow-up! . . . And all on a steadily expanding basis.

Still doubtful about broadcasting? You should have been at Milwaukee — but, since many of you were not, we give you here some "platform excerpts"

FREDERICK R. WILSON

* * * *

DR. CLARENCE W. JONES

Looks Closely at

WORLD MISSIONARY RADIO

Something wonderful is happening right around the world! It is the barrage of gospel programs in the air over every continent, making the message of salvation in Christ available constantly to millions of eager radio listeners overseas and at home.

But Christians are not alone in using radio. Almost every government and type of organization fills the air with vigorous and vehement voices competing fiercely for the eager ears of mankind. In a somewhat different way, this same complexity seemed a real problem to the Apostle Paul centuries ago in discussing the matter of "strange tongues." Yet what he had to say reads almost like a prophecy for today's aerial confusion: *There are so many kinds of voices in the world, and none is without signification. (1 Cor. 14:10)*

Any radio listener knows that there are the strident voices of militant international propagandists that "trumpet for battle." Then, there are the selling voices of business and industry that "speak into the air" with manipulative cleverness. There are even stupid voices heard in some frivolous, superficial programming that seem "a barbarian to me." Fortunately, there remain some stellar voices....

In five of the six continents 29 missionary radio stations are operating. On every continent there are missionary recording studios (totaling several scores) which are preparing religious programs in hundreds of languages. In many places commercial and government facilities are being used to release several thousand gospel programs weekly. Radio-phone networks are literal lifelines connecting isolated mission stations in inaccessible spots around the world, combining with missionary aviation to provide swift and sure contacts with the outside world. Thousands of pre-tuned radio receivers distributed in cooperation with related M/R programming have become electron-

ic evangelists in several key areas. More and more Christians, both national and foreign, are sensing the call to train and prepare for gospel broadcasting services overseas. This is most significant because well-trained manpower is the bottleneck of all missions. Missionary television is currently taking its first faltering steps in regular transmissions. Follow-up procedures are rapidly assuming large-scale proportions as missionary broadcasters delve conscientiously into audience research techniques....

The 29 missionary radio stations located in 18 countries on five continents broadcast the Gospel, all told, in scores of languages daily. Some use but one local long-wave transmitter; others employ up to fifteen transmitters on both long and short waves. The physical circumstances surrounding so many installations vary greatly, as might be expected. The highest M/R station is CP-27 in La Paz (Bolivia), at 11,000 feet above sea level. The oldest is HCJB, Quito (Ecuador), dating from 1931, while the youngest is OAXS in Huanta (Peru), born this year.

The greatest wattage is the transmitter complex of the *Far East Broadcasting Company* at Manila and Boguete, in the Philippines, and Okinawa. Doubtless, the loudest single voices would be KSBW at Okuma and *Trans World Radio* in Monaco, with 100 KW each. (Soon Addis Ababa and the *Lutheran World Federation* will boast two such 100 KW giants!). The most prolific linguist among M/R stations is ELWA, Monrovia, using 90 languages. A number of stations could vie for being the hottest spots, we believe, but surely KICY in Nome (Alaska) is the coldest.

Recording Studios Are Busy

Channeling their tapes and recordings through not only the M/R stations but also to other available outlets, the scores of M/R recording studios busily produce an endless stream of taped program reels prepared in a host of languages, using local musicians and speakers. Africa, the Far East and Europe have a well-developed arrangement of satellite recording studios spread out in locales often remote from the M/R stations which they feed primarily. Thus, language groups and areas where no religious releases are permitted on the air can still be saved. This is accomplished by shipping all the taped programs to the base transmitter, which broadcasts them back into the country of the tape's origin on a regular schedule.

In Latin America and Australia as well as in Japan there are Christian recording studios not connected with any station which produce religious programs for local commercial or government stations or for wider distribution. *Difusiones Interamericanas* (DIA) in Costa Rica serves the Spanish-speaking world with taped and recorded programs, films and radio material. In Buenos Aires we discovered one of the finest engineered studios...dedicated to Christian programming through local commercial outlets. In Aibonito (Puerto Rico) the *Mennonite Hour's* fine recording setup prepares its programs for a general network of all kinds of stations throughout Latin America. In Australia, the *Christian Broadcasting Association* prepares and distributes 12,000 taped gospel programs annually to all areas of the continent.

See the next page

From the preceding page

In Tokyo, the *Pacific Broadcasting Association* is doing a remarkable job of not only producing the majority of evangelical programs used in that country, but also acting as station time-buyer for most of the missions for whom the tapes are produced.

Sponsors Are Persistent

Another important factor in M/R broadcasting we found to be the sponsors and time-buyers for religious programs overseas. Most of these are the Christian broadcasters in the U.S.A., although Canada, British Isles, Europe and New Zealand are also represented to a lesser degree. In Europe, evangelicals must buy high-priced time on the few commercial stations that will accept them if they are to be heard at all since radio is mostly a government monopoly favoring state religions. Using every available outlet, these energetic homeland radio preachers from North America and elsewhere have extended their ministries to international proportions undreamed of in pre-radio eras. Forced to pay regular commercial rates and often having to accept unfavorable hours for their religious releases, the Christian sponsor and time-buyer have manifested admirable vision, patience and persistence....

Despite restrictions on many stations (due to government monopoly or adverse policies on commercial outlets which prohibit evangelical programs from being aired), some progress has been made in releasing religious programs even in these areas. Good examples are the regular programs of the Africa Inland Mission, put on by invitation over BBC stations in Nairobi (Kenya Colony). Also the Christian and Missionary Alliance has been on government stations weekly in Saigon. The *Lutheran Hour* and others have enjoyed singular cooperation from some of this type of station where religion from outside is usually not permitted. In the face of hopeless obstacles, prayerful persistence coupled with courteous attitudes have prevailed in getting the Gospel on the air.

No Regional Monopoly on Problems

Missionary radio investigations are at their best in an open atmosphere of freely searching for honest answers, and this method we found universally welcomed. To the limitless questions of our friends, we were quick to inform them that no one we had ever met in radio had all the answers, but that we are still grappling with similar problems on every field.

To best understand some of these problems, it was felt profitable to stress again in our thinking the necessity of a balanced concept about radio itself as a modern phenomenon, viz., what it *cannot* do as well as what we may rightfully expect it to accomplish. Such objective thinking will keep us from blindspots as radio broadcasters, and from vainly imagining that radio, as such, is well-nigh perfect as a medium of communication.

1. Radio cannot replace nor displace individual personal contacts (presence, impact).
2. Radio cannot, by itself, do the whole job of communication (interdependence of media).

3. Radio cannot overcome poor techniques or faulty transmission (high standards needed).
4. Radio cannot compete with good television simultaneously (eye-gate is attractive).
5. Radio cannot perform miracles in minutes (long-range vision is required).
6. Radio cannot guarantee reception circumstances (static, competition for attention).
7. Radio cannot be worthy without paying a price (time, talent, finance, prayer).
8. Radio cannot make the true Christian message popular (rejection of the Cross).
9. Radio cannot represent exact images or issues (microphone pickups are staged; the air prescribes necessary curb on contents).

To further assist in properly analyzing the capacities of radio in communicating the Gospel, we pointed out that a few basic concepts must be borne in mind, lest we attach some mystical or unreal aura to the medium itself — as a substitute for hard work.

A Working Philosophy for Radio

Here are a few of the ideas suggested as a working philosophy for radio:

1. Radio is "radio" — the same everywhere, anywhere — possessing no moral characteristics in itself, usage making the difference.
2. Radio is powerful — as a vehicle for ideas, concepts and philosophies carrying "good" and "bad" messages with great impact.
3. Radio is different — in its presence and its permanence — from the presentations of pulpit, of literature, art, drama and personal confrontation.
4. Radio is special — requiring certain qualifications, training, talent, and facilities.
5. Radio is demanding — in time, thought, planning, moral responsibility and follow-up.
6. Radio is rewarding — bridging the gap between sender and receptor and establishing effective communication.

Obviously the above is somewhat oversimplified and understated, but it does attempt to state certain salient and fundamental items necessary to better understanding of radio.

Review of Responsibilities

A mutual review of the immense responsibility thrust upon radio missionaries indicated that:

1. We must be very conscious of and concerned for the cultural patterns of our audience in our preparing of the Christian message.
2. We must consider using much more music, news, drama and the like (and less straight speech) in getting our message across.

3. While courage and vision are necessary in buying up every valid opportunity, we should not over-reach ourselves and attempt more than we can do creditably.
4. It is wise to cooperate with other compatible groups, avoiding senseless competition and duplication.
5. Follow-up is a necessary pre-requisite in gospel broadcasting and should not become a weak afterthought.
6. The training of capable nationals in all the phases of missionary radio is an absolute essential to the continuance of operations, present and future.
7. Liaison should be maintained with other M/R groups for mutual benefit, and to strengthen the total impact of the united M/R efforts.

Clarification of Principles Needed

By their own admission, M/R workers sense a need for greater comprehension of what communication principles really are, after all. They do rather well in the mechanics and technical side of things, but want help as to methods, concepts and ability to know what works well and why. "Communicating the Gospel" to so many of us can be merely the process of delivering the goods, like a package from the store. Surely *Mark 16:15* means far more than making mere messenger boys out of us, as if we were isolated from and not identified with the sacred Message which we pass on to others....

We are of necessity very much involved with the mechanical-electronic phases of communication. This is the natural and obvious first step in M/R procedures. But, are we now just as concerned with the principles of communication that call for patient, time-involving repetition, explanation and application of the message itself until the listener understands it in his own terms, absorbing it into his heart and mind? This is the slower, harder way but it is the only way to lasting

results. The challenge to the Church today is to communicate in this manner to the peoples of the world -- first, by reaching their *presence* and then by reaching their *personality*....

Then, There Is Television!

Inasmuch as television is here to stay and is fast becoming a stable part of life in many countries abroad (and because this electronic marvel permits reaching people for Christ through the eye-gate), it is a challenging new communication opportunity for the Church to employ overseas as well as at home. Experience in the commercial realm has proven television production costs to be much higher than those of radio. Coupled with this are the more exacting demands upon TV technicians and studio personnel, calling for specialized training in art and drama techniques.

Nevertheless, with television offering a window on the world from each home, with its unusual third dimension advantages added to the virtues of sound, it promises vast audiences to those who will enter in to make the most of its possibilities for good and the Gospel. Having already proved its capacities at home through the valiant efforts of some local churches and such groups as *The Lutheran Hour* and *Billy Graham Association* on networks, TV must be considered an inevitable instrument for missionary labors sooner or later.

One of the expected bonus values accruing to TV in missionary endeavor will eventually be the opportunity to transmit internationally via satellites now being constructed for commercial communication systems. This will give a truly unlimited reception aspect to television which it now lacks, and make it all the more practical as a missionary vehicle....

NOTE: Dr. Jones is chairman of the "Five Continent Committee" of the World Conference on Missionary Radio. His U.S.A. headquarters are in Talcottville (Connecticut). As the administrative director of Station HCJB (the Voice of the Andes) in Ecuador, he also serves on the Committee as representative for Latin America.

350TH ANNIVERSARY . . .

Portrayed here is the historic Hampton Court Conference in 1604, at which bishops of the Church of England and Puritan leaders made plans for a new translation of the Bible into English -- the *King James Version*. Churches and Bible societies around the world are marking its 350th anniversary this year. This scene is from an American Bible Society film entitled, *How Our Bible Came to Us*.

RNS PHOTO





"WORDS ARE IMPORTANT..."

This former Communist in South India (right) has turned from writing Red propaganda to producing Christian tracts and plays, teaching villagers the Bible and helping them to read.

RNS PHOTO

DR. HAROLD B. STREET Urges Group Cooperation in RADIO and LITERATURE

.... Some years ago when the Communists decided that they wanted to soften up Greece with a view to ultimately taking it over, they put out all of their literature in the *demotic* style of language -- the language of the street, the market place, the shop. It is read, understood and appreciated by the great masses of the population.

In fact, it has been so widely accepted that the newspapers and magazines throughout the country are wishing they could now use this style of language; but dare not, lest they be branded as Communists, for only the Communists use this language. Obviously, Communist concern was not to impress the people with Communist scholarship nor with ability in the literary field. The supreme objective was to communicate....

Words are important in this day as never before in the history of mankind. They are important to the speaker and the listener, to the reader and the writer. They must communicate or they have failed in their primary function. They must do something to man's mind and heart, illiciting a response....

Last year the Communists spent 3.8 billion for their printed-page propaganda. They have demonstrated the potency of words.... We have not been able to get a documented figure on the total expenditures of all evangelicals across the world on their printed-page ministry, but our best "guesstimate" is that it is less than \$6 million annually. Suppose we add to the investment of all evangelicals in the printed-page ministry the operating cost of the 23 or more missionary radio stations across the world. If we are realistic we must admit that we are hopelessly outdistanced by

the *Commies*. For every dollar that we as evangelicals are investing in "words," the *Commies* are probably spending in excess of \$1000....

I am persuaded that the call of our day is not for a take-it-easy program of expediency and convenience, but a call for a new strategy. Why shouldn't we have the closest cooperation between the 23 missionary radio stations and the 26 evangelical literature fellowships across the world? Why shouldn't some of these wonderful messages going out over the air be put into print as a booklet by one of the organizations in the literature fellowship and then distributed widely among the various member missions? Why should a radio station produce and direct its own Bible correspondence course when already there probably is one being promoted by one or more of the societies associated with the literature fellowships working in the same area? Why should the staff of a radio station use its limited personnel to write, produce and distribute literature when in the same area there are those who are trained academically and by experience and are equipped to do this very sort of thing?...

In the final analysis, radio and literature are not two distinctly separate facets of the missionary enterprise. As parts of the Body of Christ, under the direction and leadership of our Great Head, the Lord Jesus, our ministries complement each other just as does the function of the thumb and little finger of this right hand....

Consider the potential of Station HCJB (Ecuador) working in close harmony through the 64 member organizations of LEAL in Latin America. Think of the increased outreach of DZAS in India as it works in full cooperation with ELFI and its 34 member organizations. Why should we tolerate a continued overlapping and duplication of our efforts when we have only a task force to engage in the battle for men's minds and hearts?

This is no time to have a major concern about building up the prestige and reputation of our own organizations.... We have a job to do....

NOTE: Dr. Street is the executive secretary of Evangelical Literature Overseas.

RICHARD WOLFF

Evaluates Situation in WESTERN EUROPE

It is evident to any thoughtful observer that Europe has greatly gained in political importance and influence in recent months. France has just surmounted a major crisis. De Gaulle has a mystic concept of the role of Europe and of the grandeur of France — an idea shared by many Europeans, especially Frenchmen! This new political influence is due to an improved economic situation in many countries... in West Germany... in France....

On the other hand, the average income of a factory worker in Spain and in Portugal is about one dollar a day. There are areas of startling poverty. Naturally, the economic life of Portugal has been largely conditioned by Angola. The problems in Angola — such as the loss of the coffee crop — will have far-reaching effects in Portugal. It is not surprising that tens of thousands of people expatriate themselves, hoping to find a better future elsewhere.

Meantime, in Switzerland, there is no unemployment. In the past, thousands of Italians have moved to Switzerland. In recent months, more and more persons from Spain have found refuge there. In many areas political reasons compel citizens to leave their homes. People from behind the Iron Curtain escape to the West to find freedom and improved living conditions. These migrations are highly significant and should not be overlooked in any evaluation of the situation in Western Europe.

Communism a Major Driving Force

Among the major driving forces, of course, is Communism. I am not merely thinking of Communism as a political doctrine or an economic theory, but as a philosophy of life, with an emphasis on a "renewed" society, "transformed" men and women. Thus, it appeals not only to the so-called working classes but also to the intelligentsia. The "presence" of Communism is seemingly ubiquitous. Through well-organized groups, the press, radio, TV, movies, cultural activities, literature, trade and the like its influence is felt....

These are some of the important factors at work that should be taken into consideration in the course of any European evaluation. Population shifts can be exploited in favor of the Gospel. For instance, it is easier to reach Spanish people who have moved to Switzerland... The improved economic conditions facilitate the sale of literature and likewise guarantee that an increasing number of persons will purchase radio and TV sets. And once again Europe is making a significant contribution to the cause of Missions....

The response to radio in Europe is excellent. In spite of early hours (5:45 a.m.) for sundry

Christian programs, thousands of letters are received.... We now get over 1,500 letters per month in our French office in Marseilles, in response to our French-language programs released throughout the world. A high percentage of this response is from France, Belgium and Switzerland.... This is an evidence of spiritual hunger.

More time could be bought, of course. There are commercial stations in Portugal and Spain — but it will take faith and sanctified imagination to occupy these stations with a gospel program. I just received permission for spot announcements at key hours of the day on several stations. It will perhaps be possible to advance the idea of a five-minute commercial announcement.

I am thinking, for example, of "commercials" sponsored by bookstores. Their program content would be a book review, including a gospel message and inviting people to come to the bookstore — or to order a Bible, by mail.

Newspaper ads, publicity in motion picture theatres, correspondence courses, literature (especially important, in view of the high literacy rate in Europe) — all of these should be used with a new determination and vision....

There is increasing interest among European believers in radio broadcasts. We must walk by faith, seeing Him that is invisible and trusting Him for greater works. In France we say that the word "impossible" is not French. Certainly, it should not be a part of our Christian vocabulary.

NOTE: The Rev. Mr. Wolff is French Radio Manager for the independent "Back to the Bible" broadcast.



Disruption of family life, with young and old plodding... Where?... These are problems for which the Church in Europe must find answers.

NANCY WOOLNOUGH of

Station HCJB Analyzes

RADIO CORRESPONDENCE

[In Luke, our Lord asked the two: *What manner of communication are these that ye have one to another?* . . .

What *manner* of communication? It is good to analyze communication -- namely, our letter response and listener reaction. Why? Because communication with the listener is not complete until the missionary radio station has carefully analyzed the listener's letter and sent him the right answer. The circle of communication includes the missionary radio station with its equipment and power; the missionaries with their readiness, prayer and programs; then, the listener who tunes in, his letter -- and after this, careful study of the letter and finally the response from the missionary station.

In listener mail we look first for signs of a spiritual need. We try to determine what area of the world the writer lives in, his listening habits, which portion of our broadcast day affects him, which frequencies found him and the type of individual that he is.

Many Interests Represented

We discovered in our mail, during one month, that these folks were listening: carpenter, uranium miner, television repair man, medical specialist, teen-ager, nurse, housewife, deep-sea fisherman, product engineer, production consultant, students from five leading universities, postman, returned missionary, missionaries on the field, missionary candidate, bank cashier, paper mill worker, kindergarten teacher, captain of the U.S. Army, schoolteacher, plywood salesman, pastor, postmistress, cattleman, polio victim, saloon keeper, 17-year-old Eskimo, textile worker, airport man, homesteaders, mountain guide, broadcasting engineer, dressmaker, warden, chiropractor and senior radio operator in the Coast Guard.

We never would have remembered this facet of international broadcasting -- i.e., that we cut across a vast section of humanity -- if we had read these letters as isolated units. We chose to *analyze* them as a group of letters and discovered who our listeners were during that particular month. Such analysis helps the missionary broadcaster to visualize his audience in future programs and to plan judiciously.

We have been told that one letter received from a sparsely populated area usually represents 100 listeners. In more heavily populated areas, one letter may represent 1000 listeners.

In analyzing mail we discover four groups of listeners. First, the Christian who wants to

assure us of the blessing received and his prayers for us; second, the unsaved who is seeking the Saviour; third, the crank (saved or unsaved) who picks to pieces the programming; and lastly, a group who write frequently in order to hear their names, their songs, or just to receive mail in their otherwise empty mail box.

One crank letter should not warrant a change of program. But many letters over a sufficient time concerning a certain phase of programming should affect broadcasting. For instance, if listeners in an area 3,000 miles away make no reference to organ background music, you can be assured no change is needed. On the other hand, when listeners 9,000 miles away often complain that organ background over-rides speech, then some changes should be made for the distant listeners. Unless mail is analyzed, the broadcaster is apt to be influenced by one letter that stands out.

Counting and Interpreting

We analyze mail by counting. Many features enter into counting. We must keep in mind how many programs in that particular language are broadcast daily. We cannot expect the same mail result in Russian and Spanish when we devote one-half-hour a day in the Russian language and then eighteen hours a day in Spanish.

So, we must be able to interpret our figures. We do this at HCJB by comparison with figures for a year ago -- taking for granted that our previous year was the top year for mail received. Departments, when aware that their mail is dropping in comparison to last year, will begin to investigate why they are not getting through. Thus, monthly reports are very valuable.

Sometimes large quantities of mail for one particular program would seem to indicate a successful program. This, of course, is true; however, it might be discovered that the program is a request type, the letters come from many of the same listeners month after month, and furthermore the response is nearly 100 per cent Christian. A more modest amount of mail might come as a result of a Bible-teaching program; but, in analysis, it is discovered that half the letters received are from the unsaved plus the fact that several have accepted Christ through the program. So we will not take off the Bible-teaching program because it has less mail, but we are grateful for the more popular type of request program which helps build an audience for the teaching of the Word . . .

Analysis of radio mail helps to indicate the differences in a world audience. To go on the air and say, "Fred is under the weather and won't be here today," means *illness* in Illinois but it means *drunkenness* in Dunedin (New Zealand). When you try giving international recipes on a women's program, you soon find that ladies in Sydney (Australia) don't refer to *powdered sugar*, and if you say "jelly" -- that means a *spread* in some parts of the world and it means a *dessert* like jello in other parts. So it is that letter analysis does indeed help us in our programming . . .

The Correspondence Department should always be close to the Program Department. There is little value in analysis if the broadcaster is not aware of the results of his program . . .

FCC Chairman Speaks Out:

**"It is not enough to cater to the nation's whims.
You must also serve the nation's needs."**

NOTE: Delivered by Newton N. Minow, chairman of the Federal Communications Commission (Washington, D.C.), at the 39th Annual Convention of the National Association of Broadcasters this last May, the address from which we have taken excerpts has been highly praised, much discussed. While directed mainly to network and local station personnel, it is rich with comments of interest to all leaders in religious broadcasting as well.

▲ Yours is a most honorable profession. Anyone who is in the broadcasting business has a tough row to hoe. You earn your bread by using public property. When you work in broadcasting you volunteer for public service, public pressure, and public regulation. You must compete with other attractions and other investments, and the only way you can do it is to prove to us... that you should have been in business in the first place.

I can think of easier ways to make a living.

But I cannot think of more satisfying ways.

* * * *

▲ In today's world, with chaos in Laos and the Congo aflame, with Communist tyranny on our Caribbean doorstep and relentless pressure on our Atlantic alliance, with social and economic problems at home of the gravest nature, yes, and with technological knowledge that makes it possible, as our President has said, not only to destroy our world but to destroy poverty around the world -- in a time of peril and opportunity, the old complacent, unbalanced fare of Action-Adventure and Situation Comedies is simply not good enough.

Your industry possesses the most powerful voice in America. It has an inescapable duty to make that voice ring with intelligence and with leadership. In a few years, this exciting industry has gone from a novelty to an instrument of overwhelming impact on the American people. It should be making ready for the kind of leadership that newspapers and magazines assumed years ago, to make our people of their world.

Ours has been called the *Jet Age*, the *Atomic Age*, the *Space Age*. It is also, I submit, the *Television Age*. And just as history will decide whether the leaders of today's world employed the

atom to destroy the world or rebuild it for mankind's benefit, so will history decide whether today's broadcasters employed their powerful voice to enrich the people or debase them.

* * * *

▲ When television is good, nothing -- not the theatre, not the magazines or newspapers -- nothing is better. But when television is bad, nothing is worse. I invite you to sit down in front of your television set when your station goes on the air and stay there without a book, magazine, newspaper, profit and loss sheet or rating book to distract you -- and keep your eyes glued to that set until the station signs off. I can assure you that you will observe a vast wasteland.

You will see a procession of game shows, violence, audience participation shows, formula comedies about totally unbelievable families, blood and thunder, mayhem, violence, sadism, murder, western badmen, western good men, private eyes, gangsters, more violence, and cartoons. And, endlessly, commercials -- many screaming, cajoling and offending. And most of all, boredom. True, you will see a few things you will enjoy. But they will be very, very few. And if you think I exaggerate, try it.

* * * *

▲ Why is so much of television so bad? I have heard many answers: demands of your advertisers; competition for ever higher ratings; the need always to attract a mass audience; the high cost of television programs; the insatiable appetite for programming material -- these are some of them. Unquestionably, these are tough problems not susceptible to easy answers. But I am not convinced that you have tried hard enough to solve them.

I do not accept the idea that the present over-all programming is aimed accurately at the public taste. The ratings tell us only that some people have their television sets turned on -- and, of that number, so many are turned to one channel and so many to another. They don't tell us what the public *might* watch if it were offered half a dozen additional choices. A rating, at best, is an indication of how many people saw what

you gave them. Unfortunately, it does not reveal the depth of the penetration, or the intensity of reaction, and it never reveals what the acceptance would have been if what you gave them had been better

* * * *

▲ If parents, teachers, and ministers conducted their responsibilities by following the ratings, children would have a steady diet of ice cream, school holidays, and no Sunday School. What about your responsibilities? Is there no room on television to teach, to inform, to uplift, to stretch, to enlarge the capacities of our children? Is there no room for programs deepening their understanding of children in other lands? Is there no room for a children's news show explaining something about the world to them at their level of understanding? Is there no room for reading the great literature of the past, teaching them the great traditions of freedom? There are some fine children's shows, but they are drowned out in the massive doses of cartoons, violence and more violence. Must these be your trademarks? Search your consciences and see if you cannot offer more to your young beneficiaries whose future you guide so many hours each and every day.

* * * *

▲ What about adult programming and ratings? You know, newspaper publishers take popularity ratings too. The answers are pretty clear: it is almost always the comics, followed by the advice to the lovelorn columns. But, ladies and gentlemen, the news is still on the front page of all newspapers, the editorials are not replaced by more comics, the newspapers have not become one long collection of advice to the lovelorn.

* * * *

▲ You will get no argument from me if you say that, given a choice between a *western* and a symphony, more people will watch the *western*. I like *westerns* and *private eyes* too -- but a steady diet for the whole country is obviously not in the public interest. We all know that people would more often prefer to be entertained than stimulated or informed. But your obligations are not satisfied if you look only to popularity as a test of what to broadcast.... It is not enough to cater to the nation's whims -- you must also serve the nation's needs.

* * * *

▲ We live together in perilous and uncertain times; and we must not waste much time now by rehashing the cliches of past controversy. To quarrel over the past is to lose the future.

* * * *

▲ Every one of you serves a community in which the people would benefit by educational, religious instructive or other public service programming. Every one of you serves an area which has local needs -- as to local elections, controversial issues, local news, local talent. Make a serious, genuine effort to put on that programming. When you do, you will not be playing brinkmanship with the public interest.

▲ Too many local stations operate with one hand on the network switch and the other on a projector loaded with old movies.

* * * *

▲ I know the problems networks face in trying to clear some of their best programs -- the informational programs that exemplify public service. They are your finest hours -- whether sustaining or commercial, whether regularly scheduled or special. These are the signs that broadcasting knows the way to leadership.

* * * *

▲ We have approved an experiment with pay TV, and in New York we are testing the potential of UHF broadcasting. Either or both of these may revolutionize television. Only a foolish prophet would venture to guess the direction they will take, and their effect. But we intend that they shall be explored fully -- for they are part of broadcasting's New Frontier.

* * * *

▲ Television will rapidly join the parade into space. International television will be with us soon. No one knows how long it will be until a broadcast from a studio in New York will be viewed in India as well as in Indiana, will be seen in the Congo as it is seen in Chicago. But as surely as we are meeting here today, that day will come -- and once again our world will shrink.

What will the people of other countries think of us when they see our western badmen and good men punching each other in the jaw in between the shooting? What will the Latin American or African child learn of America from our great communications industry? We cannot permit television in its present form to be our voice overseas.

There is your challenge to leadership. You must reexamine some fundamentals of your industry. You must open your minds and open your hearts to the limitless horizons of tomorrow.

* * * *

▲ I hope that we at the FCC will not allow ourselves to become so bogged down in the mountain of papers, hearings, memoranda, orders, and the daily routine that we close our eyes to the wider view of the public interest. And I hope that you broadcasters will not permit yourselves to become so absorbed in the chase of ratings, sales and profits that you lose this wider view. Now more than ever before in broadcasting's history the times demand the best of all of us.

* * * *

▲ What you gentlemen broadcast -- through the people's air -- affects the people's taste, their knowledge, their opinions, their understanding of themselves and of their world. And their future.

The power of instantaneous sight and sound is without precedent in mankind's history. This is an awesome power. It has limitless capabilities for good -- and for evil. And it carries with it awesome responsibilities....

RESUMÉ:

This introduces the first Broadcasting and Film Commission (NCCUSA) experimental issue of "Resumé" - a digest (assembled by Dr. Charles Schmitz of the Commission) of events in radio and television for the busy executive in religious broadcasting.

TELEVISION ABROAD

The U. S. Information Agency reports that the number of foreign TV sets in use abroad has climbed from somewhat over one million in 1951 to 43 million today; from 28 transmitting stations in 1951 to 1,488 today. Expansion is steady in Western Europe, the Far East and Latin America, somewhat slower in the Near and Middle East and South Asia. Africa is just beginning in TV.

* * * *

AM IDEA

The Radio and Television Commission of the Southern Baptist Convention has available free a *Tour-aide Guide* for vacation 1961 driving and listening. This *Tour-aide Guide* features vacation highways, mileage between cities -- and, in addition, where and when to hear *The Baptist Hour* and *Master Control*.

* * * *

QUESTION

The three major TV networks have adopted a 40-second station break for the fall season. Advertisers are wondering whether this will best break down into two spots 20 and 20, or 30 and 10, or a full 40. Early experiments may provide an answer to the question as to what is best.

* * * *

CHILDREN AND THE NEWS

Dr. William S. Baxter, associate professor of journalism, Ohio University, Athens, reports that about half of 2,300 children in grades 5, 7, 9 and 11 indicated in a survey that they preferred TV for their news. NBC-TV will begin broadcasting a weekly TV news program for children 8 to 18 beginning September 30. Similar plans are being made by other networks. It will be on NBC-TV Saturdays, 12:00 to 12:30 P.M.

* * * *

HOW THE MIND RECEIVES

Printer's Ink (June 30, 1961) tells of a significant two-year research team of Pennsylvania State University that has studied the mind's reaction to pictures, print, voice, sound. Doubt is being cast on a number of assumptions previously held. "Advertising experts... are expert marksmen who can hit the target without having to examine the molecular structure of gunpowder," but now the question is, "What makes the powder work?" The report indicates that there is some doubt that a message aimed at the eye and the ear simultaneously is twice as effective as a message aimed at the eye or ear alone. Sometimes they may inter-

fere with each other. The full report will be available soon.

* * * *

TO COME

RCA indicates that in the 70's Americans will be using a pocket-size, battery-operated, color TV set combining radio (AM and FM). A large-screen color TV console about 5 inches in depth will also be available in the 70's, declares RCA.

* * * *

WORLD TV ASSEMBLY

More than 17 countries will participate in the First International Television Assembly, to be held in New York in 1962. Government and private organizations associated with TV will take part. The chiefs of state, including President Kennedy, will address the opening session. "The emphasis during the sessions will be on TV techniques rather than on entertainment," reports the *New York Times*. There will be over 40 seminars, dealing with such matters as satellite communications and color TV.

* * * *

HEARING

Carleton Green, director general of the BBC: "One of the curious things about broadcasting is that people often hear things which have not been said."

* * * *

TV WRITERS

CBS-TV has found it difficult to get writers for six dramas to be prepared for next season. CBS has offered from \$7,500 to \$10,000 per script, with the extras of foregoing residual rights, giving the author 6 to 9 months to finish the script, and providing few limitations. Most top writers are busy elsewhere.

* * * *

INTERFAITH STUDY

The Ford Foundation has made a grant of \$325,000 to the National Conference of Christians and Jews for the purpose of setting up a Council on Religious Freedom and Public Affairs. Different religious approaches to such social problems as Federal Aid to parochial schools, birth control statutes, etc. will be mediated by the council. The council plans to sponsor annual five-day city institutes keyed to a study of techniques by the clergy and the laity. We would ask whether or not radio and television could perhaps be used wisely to support this study through a series of relevant programs....

WHAT IS AN EXECUTIVE?

He is called by many names: *the boss, top management, head man, chief, president, vice president, treasurer, owner, partner, chairman*, his initials, or just plain *Tom* or *Bill*. Each day he lives with problems and every day he's on the lookout for solutions. A good executive is understanding, fair, a cajoler, coordinator, arbitrator, listener and decider. In addition, he is efficient, hard-working, patient, impatient, aggressive, ambitious for himself and his firm.

His constant companions are work, too little time, budgets, taxes, inventory, ideas, new products, production, employee relations, profit and loss charts, marketing, advertising and company dollars. No one knows better than he the meaning of pressure. He is second-guessed, loved, appreciated, tolerated, respected, blamed, praised, understood, misunderstood, needling and needled, but never ignored.

The executive knows the loneliness of management. For there comes a time for decision.

Despite all the counsel from associates above and below, it is he who says yes or no. He can't afford to err in judgment, whether it be selection of personnel or the kinds of raw materials that go into the products. He is always the one responsible.

The good executive is the voice for his company -- both written and spoken. Thus, he is a reader, student, speaker, moderator, writer -- as well as the subject of a speech or article. He is the product of business and means business. What he does can produce a ripple or a tidal wave of activity.

Although his collar is white and his shoes are polished, he knows the meaning of long hours and hard work. For this he has learned: To get a better job, *keep doing a better job*. That's how executives are made.

"Wall Street Journal" Ad

"Printer's Ink" _ 7/7/61

Dates and Data . . .

●● FIRST RELIGIOUS TV STATION

The Ecuadorian government has granted permission to HCJB-TV to operate on Channel 2. A contract for ten years was signed May 18. The station, known as "The Window of the Andes," is the first evangelical television station in the entire world.... The government has also cancelled the duty on certain equipment necessary to installation and operation of the new station. At present there are telecasts three nights weekly. Within six months these will be increased to six nights weekly. After a year the station is committed to twenty hours of programming per week.

It is estimated that in Quito there are about 300 television receivers. One evening, when HCJB-TV was off the air due to technical difficulty, 56 telephone calls were received inquiring the reason.

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●● 10TH ANNIVERSARY OBSERVED

The *Mennonite Hour* broadcast observed its 10th anniversary in Harrisonburg (Virginia) this year. The historic "Peach Church" began its radio evangelism effort in 1951 with one program which was on the air one hour each week on a small Virginia station. On the tenth anniversary, the *Mennonite Hour* was being produced with 10 different programs on the air 254 times a week over more than 100 stations in the U.S. and overseas. It is translated into seven languages, including Navajo, French (for Quebec), Japanese, Spanish, Italian, German and most recently, Russian. The Mission Board of the Mennonite Church began offering home Bible study courses over the air in 1955. These are now available in Spanish, Italian and German.

●● CARTOON ON TRAFFIC SAFETY SHOWN

"Stop Driving Us Crazy," an award-winning 15-minute cartoon film urging traffic safety for teen-agers has been shown as a public service feature by more than half of the nation's television stations, it has been announced by the Methodist Board of Christian Social Concerns, whose division of Temperance and General Welfare produced it. The film has been telecast more than 300 times, Roger Burgess, associate secretary of the board, said. He announced that a special version of the film will be produced soon with an introduction by Jim Bishop, noted newspaper columnist and author. Mr. Bishop is a prominent Catholic layman.

Directed at teen-aged drivers, the film, produced in 1959, bypasses conventional cliches and safety slogans with an appeal made directly on moral and ethical grounds. It was the first animated cartoon film produced by the Methodist agency and the first to have an original jazz score written for it. In addition to the telecast it has been shown in several thousand churches and to many youth organizations and civic groups.

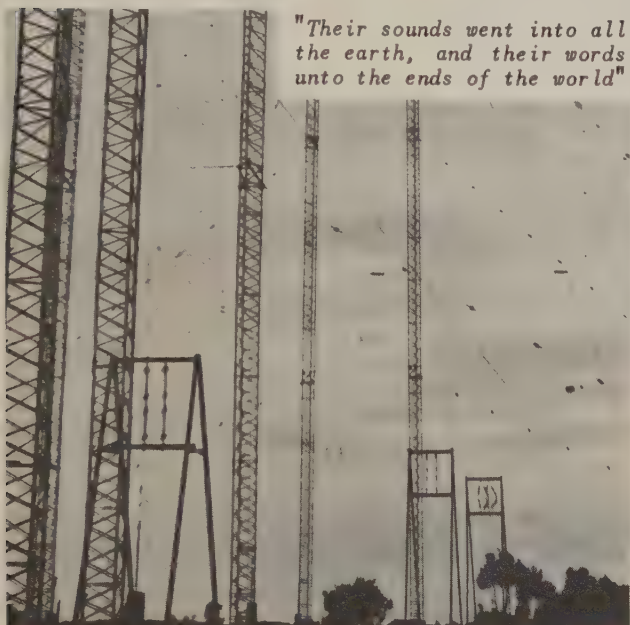
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●● TOKYO CHRISTIAN TV STUDIO PLANNED

Plans to construct a studio for the production of video tapes and programs have been announced by AVACO (Audio Visual Activities Commission of the Japan National Council of Churches) and a committee has been formed to make a detailed preliminary study of the procedures involved. It is intended that prepared films and tapes will be broadcast on commercial TV stations and subsequently released for use in local churches.

More than six million TV sets are now operating in Japan. In several towns on the northern island of Hokkaido 80 per cent of the households have sets. Last year Christianity increased its numbers in Japan by close to thirty thousand persons, many of whom received their introduction to the Christian faith through radio and television.

AVACO Release



"Their sounds went into all the earth, and their words unto the ends of the world"

Curtain antennas of Trans World Radio in Monaco beam programs to far-distant areas.

●● "TRANS WORLD" RECEIVES LETTERS

Benjamin L. Armstrong, deputational secretary of Trans World Radio (Monte Carlo, Monaco) writes that an increasing number of letters are coming in from listeners in Iron Curtain countries. Word for word translations (from Russian and Polish) are given here, beginning with the first four received from Russia....

"Good day! 23rd of January 1961. We heard the testing of the new radio station. After the fulfillment of your organ melodies we heard the announcement with the request to give an answer about the reception of your radio station, which we are now doing. Answering your request: reception good. I would ask you to answer me on what days and at what time and also on what frequency will you be transmitting your radio programs. We wish you success in your fruitful work"

* * * *

"With great joy I am notifying you that we heard your program of the 26th of January very well, for which we heartily thank you. I am asking you to please notify me in which days and on what wave lengths you propose to broadcast your gospel program. With wishes of God's richest blessings in your noble work, with Christian greetings." A.W.

* * * *

"Greetings from a listener of your programs. You are asking us to write to you concerning how we

hear you. The reception is very good. Undoubtedly, you will be happy with this letter, but we also will be happy when you receive it. As soon as you receive it, notify us during the radio program. With this I will bring to a close my short letter." D.Z.

* * * *

"On the 6th February 1961, from 18:00 to 18:30 GMT I listened to your broadcast in Russian. The reception of your station was the best of all ones on the 25 meter band." W.B.

* * * *

Gronzney, U.S.S.R. (midway between the Black and Caspian Seas): "The reception of your program is satisfactory, in fact, exceptional in comparison to the stations that broadcast around your frequency. The reception of your station is as good as any of these other stations and at times better." G.A.E.

* * * *

Warsaw, Poland: "Today from 5:00 to 5:30 P.M. I heard your program from Monte Carlo. The reception was exceptional — clear, loud and distinctly understood. There were no technical interferences. Reception did not differ in any way from our local Warsaw station. For myself, I would like to add that I liked the program very much."

* * * *

Cokonoby, U.S.S.R.: "The reception was good in our area in spite of the fact that we are in the center of the Soviet Union. The radio station in Monte Carlo was heard considerably louder than the neighboring stations. All in all the reception of your station in this area is good." K.G.

* * * *

Wroclaw, Poland: "Accidentally, I heard your program of 25 meters. The whole family listened with delight. The melodies were all the songs we know."

* * * *

●● RAVEMCCO APPOINTS CONSULTANTS

The Rev. and Mrs. Eugene Lee, formerly working in the Tuy Valley, Venezuela, have been appointed by RAVEMCCO (Radio, Visual Education and Mass Communication Committee, NCCUSA) to serve as communication consultants for the national churches in Mexico, Central America and countries of the Caribbean. The Lees have their headquarters in Mexico City.

One of their primary responsibilities will be the editing of an audio-visual journal in Spanish. In addition, Mr. Lee will explore the needs of the churches in the broadcasting and audio-visual field and aid in communications training workshops throughout his area of responsibility. It will be his job as consultant to stimulate and counsel local churches in the development of a cooperative broadcasting and audio-visual program, helping the churches individually and cooperatively to integrate their over-all programs into one total expression of the Christian life and faith.

AWARDS



NCC BROADCASTING UNIT GETS PEABODY AWARD:

(Left to right) Dean JOHN E. DREWERY of the University of Georgia's School of Journalism, which administers the awards; Dr. S. FRANKLIN MACK, executive director of the Broadcasting and Film Commission of the National Council of Churches, U.S.A.; Publisher BENNETT CERF, chairman of the Peabody awards board. (For story see opposite page)



Dr. RALPH SOCKMAN (left), minister of Christ Church, Methodist, in New York City, receives the *Upper Room* Citation for 1961, for outstanding contributions to world Christian fellowship, from Dr. J. MANNING POTTS, who is editor of the well-known daily devotional guide.



Doctoral hoods are placed on TV stars ROY ROGERS and his wife, DALE EVANS, by Dr. PERRY GRESHAM, president of Bethany (West Virginia) College — with the granting of honorary degrees of Doctor of Humanities for their work in aiding retarded children.

The National Council of Churches and the ABC network received a George Washington Honor Medal award from the Freedoms Foundation for a series of radio programs entitled "Christianity and Communism." Shown at the award ceremonies are (left to right): Dr. KENNETH D. WELLS, the foundation's president; Dr. MURRAY STEDMAN, NCC general director of public interpretation; and Adm. FELIX B. STUMP (ret.), who is the foundation vice-chairman.



For the Record:

PROGRAM AWARDS

BFC RECEIVES GEORGE FOSTER PEABODY

●● AWARD FOR OUTSTANDING PROGRAMS

The Broadcasting and Film Commission of the National Council of Churches was honored early this year with the 1960 *George Foster Peabody award* for Radio-Television Education, one of the most distinguished awards in the industry. The Award was presented at a luncheon meeting of the Radio and Television Executive Society at the Hotel Roosevelt in New York City. Peabody Board Chairman, Bennett Cerf, read the citation which "was made for numerous contributions to religious broadcasting on radio and television," with specific mention of four Broadcasting and Film Commission programs.

The programs were: *Look Up and Live*, produced in cooperation with CBS-TV, directed to the youth audience; *Frontiers of Faith*, in cooperation with NBC-TV, designed for the unchurched; *Pilgrimage*, in cooperation with ABC Radio Network, which featured discussion programs; and *Talk Back*, a series of filmed dramas released over 135 television stations and supplemented with live discussion by local leaders and clergy. *Pilgrimage*, in addition, won the 1960 *George Washington Honor Medal* of the Freedoms Foundation for pointing up differences between Christianity and Communism.

Dr. S. Franklin Mack, executive director of the Broadcasting and Film Commission, accepting the award, said:

"Receiving this award gives us a great sense of satisfaction. I believe this is the first *Peabody Award* ever given to a national religious body. We attach particular significance to the fact that it is given for 'educational use of radio and television,' since ours is primarily an educational objective.

"I stand here, of course, in a representative capacity. In the National Council of Churches there are now 34 Protestant and Orthodox communions with a combined membership of 39 million. It is the function of the Council's Broadcasting and Film Commission to help this large constituency make effective use of the broadcasting media.

"All the programs specifically mentioned in the citation are partnership productions. I cannot begin to tell you the debt we owe to CBS for

Look Up and Live, to NBC for *Frontiers of Faith* and to ABC for *Pilgrimage*, and to the stations which carry these and all our other programs on sustaining time as a public service. I refer particularly to the creative contribution the networks have made and the schooling they have given us in how to use radio and television with increasing effectiveness.

"I would also like to pay tribute to the fine work being done by our Roman Catholic and Jewish colleagues with whom we share religious programming on the networks in series rotation. They are a constant stimulus to us. We have much to learn from each other."

AMERICAN BAPTISTS GIVE AWARDS

●● TO COMMERCIAL TV PROGRAMS

The American Baptist Convention named three commercial television programs among winners of its radio-television awards in its 54th annual meeting in Portland (Oregon).

"Chip's Harvest," a program telecast last Thanksgiving in the *My Three Sons* series on the ABC-TV network, was honored for presenting "a Christian truth in an unusual way." The broadcast portrayed "an acceptance and appreciation of the worth of every individual," according to Dr. August M. Hintz, Chicago (Illinois), chairman of the Awards Committee.

Bell & Howell was cited for *Close Up*, current affairs series also on ABC-TV, and for its part in two *CBS Reports* shows. The committee mentioned "Cast the First Stone," a *Close Up* show on race prejudice, and "Who Speaks for the South?" in the CBS series.

The Equitable Life Assurance Society of the U.S. was named for *Our American Heritage* series on NBC-TV, with special mention to "The Invincible Teddy," as "best example of programming and training that emphasizes the faith and ideals that have made America great."

In the non-commercial category, the New Jersey Council of Churches received an award for "distinctive programming and training on behalf of its member churches."

ABC Release

ASIA AFRICA

Consultation

Conference

MANDALAY, BURMA:

▲ "The First National Consultation on Christian Mass Communications for Burma was an overwhelming success." These were the words of Baptist Missionary Leonard Crain, associate director of the Audio-Visual Department of the Burma Christian Council and one of the persons responsible for the consultation.

Every organization cooperating in the Burma Christian Council was represented at the Consultation which met in Mandalay during the first week of June. The Acting General Secretary of the Burma Baptist Convention, the executive officers of the Methodist Church of Upper and Lower Burma, the Commanding Officer of the Salvation Army and the General Secretary of the Y.W.C.A. were among those present for the two-day strategy planning.

▲ "We had hoped that these two days might help us to determine the direction of our work for the next two or three years," Mr. Crain said, "and we feel that this has been the case." Among the priorities agreed on for the work of the audio-visual ministry are: effective film evangelism, increased radio ministry, more training of pastors and teachers and other leaders in the use of the simple audio-visual tools. Responses to a questionnaire collected prior to the conference indicated that these are the areas of the audio-visual work presently considered most important.

The conference was presided over by Dr. G. P. Charles, executive secretary of the Burma Christian Council. The delegates observed a film evangelism program and demonstrations of both a training session and a radio production session.

▲ A daily radio program in Burmese/Karen is produced at the Christian Audio-Visual Center for broadcast from FEBC, Manila, back into the area of origin. A recent letter received as a result of the program stated, "I am still at the point of indecision, whether to become a Buddhist or a Christian. Please give me further information that I may know more about Christ." Another letter said, "I am afraid to make contact and have no contact with Christians. I want to know more about Christ, therefore please try and contact me so that I may know how to become a Christian."

KITWE, NORTHERN RHODESIA:

▲ "There is a growing awareness among Christian Africans and missionaries working on the continent that the various areas and language groups in Africa can aid each other and, in fact, are spiritually dependent on each other." This statement made by the Rev. H. T. Maclin, one of the leaders of the All-Africa Christian Literature and Audio-Visual Conference which met in Kitwe, June 17, 1961, seemed to summarize much of the spirit of the ten-day meeting.

Eighty African and missionary leaders from 23 countries attended the Kitwe Conference called because of the urgent need for Christian Communication of the people of Africa. The conference was sponsored jointly by Lit-Lit (The World Literacy and Christian Literature Committee) and RAVEMCCO (Radio, Visual Education and Mass Communication Committee of the NCCUSA). However, planning and strategy were worked out solely by the African groups represented.

A conference proposal to establish literature and audio-visual "clearing houses" was seen by Africa's Bishop Newell S. Booth as one of the first steps toward cooperative effort. These "clearing houses" would maintain lists of current needs, exchange information on production plans and available materials, and facilitate the writing or translation of other materials. Other proposals included special literature follow-up for Christian broadcasting.

▲ Delegates concluded that the Church in Africa cannot afford to overlook the potential of radio as a means of communicating her Message. According to reports there are five-and-a-half-million radio receivers in Africa, and the number of sets is increasing at the rate of a million a year. Also, governments of newly independent countries are giving twice as much time for Christian broadcasting as did their colonial predecessors. With the establishment of the *Lutheran World Federation* station in Ethiopia, Christianity will soon have a powerful new voice in Africa and the Middle East. Many conference delegates felt that the new station would be a valuable means of uniting Christian communities all over Africa, as well as serving as an important evangelistic tool.

RAVEMCCO Release

RAVEMCCO Release

VIOLENCE

to Lure VIEWERS ??

REPORT FROM WASHINGTON, D.C. ON SUBCOMMITTEE STUDIES OF TV AND JUVENILE DELINQUENCY

▲ More than half of the television programs featured during the prime evening hours -- 7:00 - 10:00 -- are devoted to crime and violence, Sen. Thomas J. Dodd said as the Senate Juvenile Delinquency Subcommittee which he heads opened a far-reaching probe into the relationship of violence on television to rising rates of juvenile crime. Since the Senate Juvenile Delinquency probers last took a look at the television industry in 1954, the number of crime programs has tripled, he charged. In 1954, a 16.8 per cent of programs during prime evening hours were devoted to crime. In 1961, 50.8 per cent are devoted to crime.

Senator Dodd said the hearings will develop evidence that there is a "calculated use of violence to lure viewers to television sets" because shows featuring horror and violence get higher audience ratings. He placed in the record a strong indictment of the programming content of television in the Washington (D.C.) area, as observed by the subcommittee's professional staff in preparation for the opening of the hearings.

▲ Dr. Ralph J. Gary, professor of educational psychology at Boston University (Methodist) and a subcommittee consultant, said he had analyzed the plots of 78 adventure television shows over Washington stations the week of May 9 and found that "the theme presented most frequently was the desire for money, wealth and power." In these themes, Dr. Gary told the subcommittee, "Goodness and character are not sufficient. One has to be tough to survive. Life's problems are solved by violent means and it is the results that count. Gentleness and consideration scarcely exist."

James V. Bennett, director of the Federal Bureau of Prisons, told the Senate probers that the parade of violence on television is a direct contributing cause of juvenile delinquency and makes it more difficult to recruit good police officers. He said television has hurt the morale of law enforcement agencies by showing police to be venal or stupid, and frequent victims of criminals. This causes the wives and families of law enforcement men to worry incessantly about them, he suggested. There is strong evidence to be found among inmates of his ever-expanding prisons that crime, mayhem and violence on TV have a

"deleterious emotional effect on youth and create the risk of delinquent behavior," according to Mr. Bennett.

The federal prison director concluded his testimony by reciting a poem to the subcommittee which he had heard at an international gathering of law enforcement officers:

*Sing a song of TV
For the little ones,
Four-and-twenty jailbirds
Packing tommy-guns,
When the scene is finished
The blood is ankle deep...
Wasn't that a pretty dish
To send the kids to sleep?*

▲ Senator Dodd clashed repeatedly with witnesses from the television industry who denied that their programs contained anything improper. He told one witness: "We expect to have some witnesses who will testify that these TV shows are being beefed up in violence in order that they will be more successful competitively." But the witness, William T. Orr of Warner Brother Pictures Inc., said he had no knowledge of "any such orders in connection with any of our shows."

Mr. Orr defended a Western show called *Cheyenne*. The subcommittee said in three recent episodes, sadistic pictures were shown -- a man crushing the gun hand of another man by stomping on it with hobnailed boots; the killing of a man by forcing him to drink excessive quantities of water and salt; scenes showing corpses with arrows protruding from the bodies. A subcommittee consultant said surveys show 1,500,000 children watch this popular program.

▲ TV executives were confronted with analysis of another recent national network show in which a mother, thirsting for vengeance against an officer of the law who had killed her husband, taught her son to hate by flogging him. When the officer was forced into a fight with the son, the son was shot; and when the mother then attempted to murder the law officer, she accidentally killed her own daughter instead.

The TV executives were asked if such programs were typical of today's television fare. They replied that a theme of vengeance was predominant in many of the great Greek dramas.

RNS Release

TWO BOOKS:

"Religious Television"

by EVERETT C. PARKER

"RELIGIOUS TELEVISION"

▲ Religious leaders are warned that they must step out of the role of being pastors just to their own congregations and "penetrate their communities and the whole culture" through the use of mass communications. This note of warning comes from one of the nation's foremost authorities on mass communication in religion, the Rev. Dr. Everett C. Parker, in his book, "Religious Television," published by Harper and Brothers.

Unless Christian and Jewish clergymen extend their influence through mastery of mass communication, Dr. Parker cautions, they "may lose the decisive struggle for the soul of modern man." Mastery of mass communications techniques, he says, "is a calling from God, uniquely pertinent to the needs of our present times, and one which the Church will neglect or resist or shy away from only to its mortal peril."

▲ Dr. Parker is director of communication for the United Church of Christ and vice-chairman of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the U.S.A. Dr. Parker has been a newspaper reporter, radio station program director, assistant director of public service programs for NBC, and proprietor of his own public relations agency. Since 1937, he has been continuously associated with religious broadcasting and has originated many award winning programs. *Off to Adventure*, a religious television program for children, is currently being seen on many stations across the country. He headed the Protestant Radio Commission, the predecessor agency to the Broadcasting and Film Commission. From 1950 to 1954, he directed the communications research project, co-sponsored by Yale University Divinity School and the National Council of Churches. For more than a decade he lectured on communications at Yale Divinity School.

The book is a manual for the production of religious television programs but several chapters are devoted to the ethical responsibilities of religious people to the functioning of mass media. Religious leaders, Dr. Parker says, must widen their audiences because they are engaged "in a clash of faith that is world-wide...."

▲ He accuses broadcasters of flouting "their statutory responsibilities to afford reasonable opportunity for issues of public importance to be discussed, for local self-expression, for public-

"Broadcasting and Government: Responsibilities and Regulations"

by WALTER B. EMERY

"BROADCASTING AND GOVERNMENT: Responsibilities and Regulations"

▲ Communications have come a long way since Marconi thrilled the world more than a half century ago by sending radio signals across the Atlantic. Without the far-flung telegraph, telephone and broadcasting facilities of today, the intricate pattern of modern civilization would be impossible.

A glimpse at the current dimensions of these media indicates the indispensable part they have come to play in American life. Western Union operates more than four million miles of telegraph circuits. The Bell system has more than 70 million telephones....

There are almost 5,000 radio and television stations in this country broadcasting programs to the general public. We have more than 200 million receivers, almost two-thirds of the world's total.

As important as public broadcasting has come to be, quantitatively, it is only a small part of the total radio picture. For every station transmitting programs to the general public, there are more than seventy-five others being used for a wide variety of other purposes -- to facilitate transportation, to aid scientific research in many areas, to serve public functions of many kinds (such as police and fire protection, to mention only a few). In fact, there are more than two million radio stations of various types authorized to operate in this country.

▲ These various radio and television facilities, as well as the huge telegraph and telephone industries, are so vital to the security and well-being of our people it is unthinkable that they could be carried on effectively without some governmental regulation. The Federal Communications Commission is charged with the responsibility of providing this regulation and has established a multiplicity of policies and rules governing these communication media. The President, Congress, the Federal Trade Commission and other federal agencies, as well as some authorities at state and local levels, also exercise functions which influence their operations.

This book, "Broadcasting and Government..." -- by Walter B. Emery -- explains the role of these agencies in the control of wire and radio communication, particularly broadcasting, and presents in an orderly and intelligible fashion the important policies and regulations that govern these media.

Continued on page 59, col. 2

▲ The work is divided into six major parts. Part I discusses the primary technological economic and social factors which led to the creation of the FCC and the American system of broadcasting, combining private enterprise and limited government controls. Part II defines the statutory powers and functions of the FCC and describes its organization and administrative machinery. A look is also taken at other agencies of government (federal, state and local levels) which exercise regulatory functions that impinge on broadcasting.

Part III is concerned with the broadcast spectrum, its character and utility for communication, and the technical rules which govern the allocation of radio frequencies and their uses by the various classes of stations.... Parts IV and V deal with the hard facts of regulation — governmental requirements which must be met to get a license, responsibilities which must be assumed and conduct which must be avoided if one is to keep a license. Part VI analyzes some of the current problems of broadcast regulation and suggests clarifying legislation and other remedial measures to make it more effective.

▲ The book is an outgrowth of the author's experience and research over a period of twenty-five years. It not only presents and analyzes governmental policies and regulations, but provides a great amount of documented history explaining how the more important ones developed.

The reader is certain to find the Appendices especially informative. The Communications Act of 1934 (including the 1960 amendments), a detailed and documented chronology of the FCC plus biographical data and character studies of present commissioners and all former chairmen, CONELRAD regulations, Federal Trade Commission guides for advertising, recent policy statements of the FCC with respect to programming, the recently revised radio and TV codes of the National Association of Broadcasters — this and other material is reproduced for easy reference.

Walter B. Emery is a professor in the Television and Radio Department of Michigan State University. He has been a student of broadcasting and government for more than twenty-five years. He was the manager of an educational station and a program producer on commercial stations during the early days of radio — a period about which he writes in the first part of his book.

▲ After completing a law degree at the University of Oklahoma in 1934, he went to Washington during the first Roosevelt administration, where he worked for a time on the legal staff of the then newly created FCC. This was followed by four years of teaching at the University of Wisconsin.

After holding professorships at the University of Oklahoma and Ohio State University, he returned to the FCC in 1943, where he served successively as attorney, examiner, chief of the Renewals and Revocation Section, and legal assistant to former Chairman Paul A. Walker. In 1952, he left the government and for five years was employed as a general consultant by the Joint Council on Educational Television, after which he went to his present position in Michigan State University in 1957.

University Press Release



WCC PHOTO

A best seller in the religious publishing field this year is the preparatory assembly book of the World Council of Churches, with the assembly theme, "Jesus Christ, the Light of the World," as its title. More than half a million copies have been printed — in 33 languages — for world-wide distribution prior to the WCC New Delhi gathering in November.

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interest groups such as churches to air their views and for program service to minority groups." He charges the Federal Communication Commission with being "almost wholly subservient to the industry it is supposed to regulate" and urges, as a partial solution, that Congressmen who hold stock in broadcasting stations and networks and who also sit on communication subcommittees should divest themselves of such holdings.

On the other hand, Dr. Parker opposes both voluntary codes and government censorship as a means to improving program content.

▲ "No code can discriminate between what is morally and aesthetically valid and what is merely salacious trash. No censor will be found who is so moral and incorruptible that he may be vested with the power to control another man's thoughts and utterances. Even the most wise, the most restrained, the most upright man exercising the function of a censor will create more abuses than he solves. A faceless government agency acting in this capacity is even less to be desired," Dr. Parker declares. "The producer with artistic integrity can and will discriminate, without a code. The irresponsible producer will ignore the code or slink around it."

The viewer, he concludes, is equally responsible with the producer for "upholding moral and aesthetic standards" and the church is doubly responsible "since its people are both producers and viewers of television programs."

Harper and Brothers Release

Statement of

BROADCASTING POLICIES

WCCB, 1957

ED. NOTE: At the World Committee for Christian Broadcasting Conference in Frankfurt (Germany) in 1957 a "Statement of Broadcasting Policies" was drawn up. It appeared in the post-conference issue of "The Christian Broadcaster." This reprint will serve as a "reminder" and a 1961 "reference."

1. WHY WE BROADCAST

- a. To reach the unreached. The urgency of the unfinished task of the Church is such that we cannot afford to neglect the unparalleled potential of radio and television to cross every barrier and even to enter into minds and hearts hitherto closed to the Gospel. There are more millions who do not know Christ than there were fifty or even twenty-five years ago. We must accelerate and amplify the Church's efforts to reach them. Other voices are being heard. The Church's voice must also be heard.
- b. To concentrate on reaching those whom it is difficult or impossible to reach in other ways.
- c. To do for Christians what is not being done — or cannot be done as well — by other means: such as bringing spiritual nurture into the homes and areas from which the people cannot readily come to a Christian church.

2. WHAT WE HOPE TO ACCOMPLISH

- a. To make Jesus Christ, Christian truth and the Christian way of life known, understood and accepted....
- b. To bring the judgment of Christ to bear upon our culture and to speak to the condition of modern man.
- c. To create a sense of responsibility and an awareness of the availability of spiritual resources adequate to meet modern man's every need and to better equip him for any task.
- d. To stab awake, to disturb complacency and to create a tension between what is and what ought to be that can be resolved only by moving toward Christ and the Church; and to hold before the world the concept, as expressed by Dr. John MacKay, that "the Christian lives a life of terrific tension, at the very heart of which there is an abyssmal calm."

- e. To help the work of the Holy Spirit in the Christian and the non-Christian and to keep alive an awareness that conversion is accomplished by God through human instrumentalities guided by the Holy Spirit.
- f. To bring people into the fellowship of other Christians, in worshipping congregations that extend the leavening influence of the Gospel into the secular sphere, permeating every walk of life, every community relationship and all the institutions of modern society.
- g. To deepen and widen the life of those already committed and to help them experience a *oneness in Christ* that impels them to take an active part in the evangelizing of others. In this regard, Christian broadcasting is to be supplemental to and not a substitute for the associating of Christians with each other in work, study and worship.

3. HOW WE SHOULD PROCEED

- a. Christian broadcasting should be, in the truest sense, "communication."
- b. The message presented must be given in the language and thought forms of the people for whom it is intended, and to this end indigenous persons should be used as far as possible in the interpretation of the Gospel over the air.
- c. The Gospel Message as broadcast to non-Christians should be simple and positive — emphasizing those truths which are common to Christendom.
- d. Christian broadcasting should be as relevant as possible to the actual needs of individuals and situations.
- e. Every possible provision should be made for local, personal follow-up of listeners, to bring them into the life of the Church.
- f. Careful consideration should be given to the extent to which the "non-religious" approach of many film, TV and radio programs can be made to bear fruit in a better understanding of the Christian concept of man's relationship to his fellow man and to God.
- g. We must keep before the leaders of the churches the importance of the use of these media and of the need to incorporate broadcast training in the preparation for the ministry and Christian overseas service; and to promote, externally and internally, attention to Christian broadcasting.

* * * *

Here ends our PRE-New-Delhi issue! Watch for
our POST-New-Delhi reports early in 1962!!

The Christian Broadcaster